THE BAN= KETTE OF SAPIENCE,

compyled by syr Thomas Elyot knyght, and newly augmented with dyuerse titles & sentences.

M.D.XLII.

1534


FACE AVT TACE

TO THE KYNG OVR MOST gratious soueraygne lorde, the prologue of syr Thomas Elyot knyght, to the Bankette of Sapyence.



FTER LONG fastyng and also moche trauayle, it hath bene thought euer moste noble pryncе, not onely conuenyent, but also to stande with good reason, to haue a dyner or supper prouyded with meates sufficient, as well to recreate the vytal spirites, as to restore eftsoones the strengthe abated by labours. Wore ouer in this tyme of the yere, called the spryng tyme, prouoked by the naturall beautie and ioyouse aspecte of the flourysshyng habyte of this temporall worlde, the nature of theym, in whome is anye sparke of gentylle courage, requyreth to solace and banket with mutuall resort, communicatyng togyther their fantasyes and sundry deuyses, whiche was not abhorred of the moste wyse and noble philosophers, as maye appiere to theym, that haue wytsauked to reade the warkes of Plato, Xenophon, and Plutarche, whyche they named Symposia, callyd bankettes in Englysshe. Semblably I beinge styred mooste excellent Pryncе: by alyke imytation, consyde-

tynge the longe abstinence and fastyng of this
presente Lente, with also the contynuall tra-
uayle that your hyghenesse, your counsayle,
and dyuers your subiectes haue sustayned in
consultynge about the weale publyque of this
your gracis moste noble realme, I haue pro-
uyded this lyttell banket te (soo is this lyttell
treatyse intitled) composed of sundrye wyse
counceiles, gathered by me out of the warkes
of moste excellent persones, as well faithfulle
as Gentyles. And lyke as in this lustye tyme,
thynges doo appiere in sundry dilectable co-
lours and fascyons: so in this lyttell boke shall
your grace and other readers beholde senten-
ces sundry and dyuers, whyche I doo applye
vnto banketynge dysshes, made and seaso-
ned by Sapyence her selfe, and serued forthe
to the table by theym, whyche dyd wryte or
pronounce theym. And as for me, I haue no
more parte in the banket te, nor deserue any
more prayse therefore, than one of theym that
beareth a torche before euery course whanne
they come frome the dresser: And yet where
there is suche abundance, I may perchaunce
for my laboure haue the reuertion or scrap-
pes of some of the dysshes. Fynally forasmoche
as dyuers meates be of dyuers qualities, som
swete, some poynaunt, some aygre doulce: it
shall be expedyent, that euerye dysshe of this
banket te, be throughly touched, doubtyng not

but

but howe so euer the taste shall content men, al shalbe holsome, yf they be well masticate, and not hastily deuoured. This lytell warke with my labours haue I dedicate vnto your hyghnes, vnto whome of bounden duetie beynge your humble seruaunt, I owe all my studyes, prayer, seruyce, and loyaltie, beseechynge your grace to receyue this lyttell warke, as a token of my syncere mynde and intent, accordynge to your accustomed and incomparable gentilnes. And for my parte I shall dayly praye the auctour and fountayne of sapyence to preserue your moste royall persone in the aboundaunce of his grace, to the comforte of your louynge subiectes.

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☞ FINIS TABVLAE.

Salomon. Prouerb. Cap. 9. Cap. 1.



Apience hath buylded a howse for her selfe, she hath prepared her wyne, and layde forthe her table, she calleth out abrode in the stretes, and in the chiefe assembly of people, and at the gates of the citie she speketh with a loude voice: Ye babyes howe longe wyll ye delyte in your chyldyshenes? And howe longe wyll fooles couete those thynges, whyche shall hurte them? And they whiche lacke wytte, hate knowlege and lernynge? Come on, and eate ye my bread and drinke my wyne that I haue ordeined now for you. Cap. 8. To me do belong counsel and equitie, myn is prudence, & myn also fortitude. By me kynges do regne, and makers of lawes do determyne those thynges that be ryghtwyse. By me pryncis do gouerne, and men in auctorytie do gyue sentence accordynge to iustyce. I loue them that loue me, and they that wake early shall fynde me, with me do remayne both substance and renome, stately ryches, and Iustice, my fruite doth excel gold and stones precious, and my branches ar better than fyne tryed syluer, my walkes be in the hyghe wayes of iustyce, and in the myddell of the pathes of iugement, to the intent that I wyl make them rich that do loue me, and fyll vp theyr treasurys.

ABSTINENCE.

WYNE AND youth is a double flame of carnall desyre. Hieronymus.

¶That man seldom falleth into thinges vnlesful, whiche in thynges lefulle can sometyme refrayne. Gregorie

¶A man shulde so knowe the crafte of continence, that therwith he maye slea the vyces of the body, and saue well his person. Seneca.

¶Nature is content with a few thynges and lyttell, whose contentation if thou doest oppresse with excesse, that which thou eatest, shal be vnto the vnpleasant or hurtfull.

¶Better is a man pacient than stronge, and he that maystreth his wylle, surmounteth a conquerour. Salomon

ADVERSITIE.

THe potters vessell is tryed in the furneysse, and good men be proued in tyme of aduersitie. Salomon.

¶Hyde thy myssortune, that thyne ennemye reioyce not. Periander

¶There is nothynge so greuous, but an vp- Seneca.

eyght mynde may fynde therin solace.

Seneca. ¶ In all thy troubles remembre this reason, harde thynges maye be mollifyed, strayte thynges maye be lowsed, and heuye thynges shall lyttell greue theym that can handsomlye beare it.

Paulus. ¶ Trouble is cause of patience, pacyence maketh proffe, proffe bryngeth in hope, hope is neuer rebuked.

¶ My chylde neglecte not goddis correction, but whan he dothe punysshe the, thynke it not tedyouse, for whome god loueth, hym wyll he chastyse.

Augustin. ¶ Cooles, beinge in the forge, doo brenne and consume, but the golde is there tryed, the one is tourned to asshes, whyle the other is fyned. The forge is the worlde, good menne are the golde, aduersitie is the fyre, the warheimanne is god.

Bernard⁹ ¶ It pertayneth to vertue, to suffer aduersitie, it belongeth to wysedonne in aduersitie alway to be mery, plucke vp thy hart, and suffer goddis pleasure: for the chiefe parte of vertue is to taste and fele howe swecte and delectable is the lerde of all wysedome.

Lactãtius. ¶ The wyse man in tourmentes is euer more happy. But he that is troublid either for faith for iustyce, or for god almyghtye, that sufferaunce of peyne bryngeth a manne to perfyte felicytie.

¶ I iudge the to be miserable, that neuer knewest mysery. What a man may, or may not, it is neuer perceyued, vntyll he be proued. Seneca.

AFFECTION.

WHere affection comes in the harte of manne entreth, and flowreth into his breaste, and drowneth his harte, sydelytie, vertue, good fame, and honestie hym cleane forsaketh, and he dayly in all mischiefe increaseth. Plautus.

¶ Where affection aboundeth, there good fame and vertue oftentymes perysheth. Euripides.

AMBICION.

THey that be infected with ambytion, and are desyrous of honour, wolde be exhorted to possede onely suche treasure as is vnspotted, and cleane from all mischief, whiche may not of any ennemye be corrupted, nor with rebuke noted, nor with any dyshonesty sclaundered. Plutarch.

¶ The dyuell dydde falle onely bycause he rather wolde be a lorde than a subiect. Augustin.

¶ He that is in auctoritie, letre hym consyder howe he commeth to it, and commynge welle to it, howe he ought to lyue welle in it: and

and lyuynge well in it, howe he muſt gouerne, and gouernynge wyſely, he muſte oft call to remembraunce his owne infirmitie.

¶ A vertuous man ſhulde receyue rule or auctozitie, as if he were therto compelled: but he that lacketh vertue, though he be compellyd, yet let hym not take it.

Bernard⁹ ¶ Ambition is a ſubtyll myſchiefe, a pzyuye poyſon, a couerte peſtylence, the fozger of deceypte, the mother of hypocryſye, the nourpce of enuye, the fountayne of vyces, the mothe of deuotion, the blynder of hartes, makyng dyſeaſes of remedyes, and ſyckeneſſe of ſaulues.

Tullius. ¶ It is harde foz hym that deſyzeth to be aboue all men, to kepe alwaye equitie, whyche is the chiefe parte of Juſtyce.

¶ He that is deſyzous of glozy, is ſoone ſtyzed to do thynges agaynſt equitie.

AVTHORITIE.

Q. Curti⁹. HYgh authozitie is alway in peryll. Foz it is harde to holde that, whyche thou canſte not weide.

Plutarch⁹ ¶ They that wolde excelle all other in a Cytie or countreye, ſhoulde allure theyr inferyours with indifferencie, gentyneſſe, and lyberalytie: And contente great menne with dylygence, affabylitie, and ſobzeneſſe, and with

good

good reasons reteyne theym in the weale publyke, in one consent and agrement.

¶ Flee that authoritie, wherin syngeth contynually newe occupation and sundry. Seneca.

AMITIE.

I suppose this to be the very trewe lawe of amitie, a man to loue his frende no lesse nor no more than he loueth hym selfe. Augustin.

¶ Amitie eyther taketh or maketh men equal, and where inequalytie is, by preemynence of the tone, and moche baseneſſe of the tother, there is moche more flatterye thanne frendeshyppe. Hieronymus.

¶ In amitie the thynge is not soo moche to be sought for, as the wylle and intente, the tone betwene men is oftentymes gyuen, the tother onely procedeth of loue, and the same thyng to wyll or wyll not, is constant amitie.

¶ Where the maners be dyuers, and studyes repugnant, can neuer be frendshyp. Ambrosi⁹

¶ He that is beloued in tyme of prosperitie, hit is veray doubtefulie, whether the fortune, or elles the personne be the thynge that is fauoured. Gregori⁹.

¶ A faythefull frende is a sure protection, he that fyndeth suche one, fyndeth a treasure. Salomon

¶ A frende is not knowen in thynges that be pleasaunt.

¶ In thynges dysplcasaunt, an enemye is spyed.

Isidorus. ¶ They be neuer faythefull in frendeshyppe, whome gyftes haue gotten, and loue neuer ioyned.

¶ That is trewe frendeshyppe, that looketh for nothynge of his frende, but onely his fauoure, as who saythe, without mede, loueth his louer.

Plato. ¶ We be not borne for our selues onely, but partly our countrey, partly our frendes clayme an interest in our natiuitie.

Tullius. ¶ Let vs see, that we vse alway that liberalitie, wherby we may profyte our frendes, and do no man damage.

¶ In thynges moste prosperous the counceile of frendes is moste to be vsed.

Salustius. ¶ The strengthe of a realme dothe not consyste in greatte puyssaunce or treasure, but in frendes, whome thou canste gette neyther by force, nor prouyde them with money, but they be prouyded with gentylnesse, and confydence onely.

APPARAILE.

Ecclesiast. The apparayle, the laughter, and gate of a man do shewe what he is.

Augustin. ¶ The ryghte apparayle of chrysten men and women, is in noo maner of deceytefull

full payntyng and trymmyng, nor yet the pom pous apparayle and iewelles, but it is theyr good condicions and maners.

¶ Neyther to moche sluttysshenes, nor exquisite nyceneſſe becommeth a chrystian. Hieronymus.

¶ Thou woman whan thou paynteſt thy face with materiall colours, thou putteſt oute the trewe picture of god. Ambrosius.

¶ Foule maners wars than dyrt defyleth fair garmentes, fayre condicions do garnyshe foule garmentes with laudable actes. Plautus.

¶ She is not wel apparayled that is not wel mannered.

¶ He that fayne wolde haue busyncſſe, lette hym gette hym a shyppe and a wyfe. For in no two thynges is there more busynes, for if thou intendeſt to apparayle theym bothe, they two wyll neuer be sufficiently trymmed.

ALMESDEEDE.

IF thou haſte moche, gyue than abundantly: If thou haue lyttell, yet gyue sommewhat gladly: therby doeſt thou laye vp a good treasure agayne the tyme of neceſſytie. For almeſſe delyuereth the from syn and from deathe, ne wylle ſuffer thy ſowle to entre in darkeneſſe. Tobias.

¶ Bleſſed is he that conſyderethe the poore Dauid.

man and nedy, in the troublesome day the lord shall delyuer hym.

Salomon. ¶ He that stoppeth his eare at the crye of the poore man, he shall oones crye, and god shall not here hym.

Eccles. ¶ He that dothe almesse, dothe offer vp sacrifyce.

Paulus. ¶ If I gyue all my goodes to the fedynge of poore men, and haue not charitie, it nothynge shall profyte me.

Augustin. ¶ Almes of the harte is moche more than almes of the body. The almes of charitie without worldly substance suffyseth, that whych is corporally gyuen without a mercyfull harte, is not sufficient.

Idem. ¶ Perfyte compassyon is to preuent the hungry, er the begger desyre the. Charitie is not perfyte, whan crauynge exhorteth it.

ACCVSATION.

Livius. ¶ It is better that an yll man be not accused, than to be suffered to goo vnpunyshed.

ARROGANCIE.

Ecclesiast. A sturdy harte shall susteygne damage, and he that loueth peryll, therein shall perysshe.

¶ The congregation of prowde men shall neuer prosper, the synne that in theym is planted,

ted, shall be dygged vppe, and not be perceyued.

¶ To set lyttell by that, whiche men do deme of the, is not oncly the sygne of an arrogante person, but also of a man folysche and dissolute. Tullius.

AGE.

AGe whiche is reuerende, is not accounted by length of tyme, or nombre of yeres, for the wytte of manne is not the hoore heares: but verye age is the lyfe vnedrupted. Howe semely is it to a whyte heade to haue a good iudgement, and to old men to vnderstande counsayle? Ecclesiast.

¶ There is nothynge more reprochefull, than an olde manne, whiche hath none other argumenn to proue that he hath lyued longe, but oncly his yeres. Seneca.

AVARICE.

OWith what difficultie shall they that haue money enter into the kyngdom of heauen? Verily I saye vnto you, more lyghtly may a camell passe through the eye of a nedell, than a ryche man entre into the kyngdome of heauen. Christus apud Lucã.

¶ Noo doubte but they that be ryche or couayte to be ryche, doo falle in temptation and Paulus.

state of the dyuell, into sundry vnlefull desyres, and also vnprofytable, whiche drowneth a man in damnation and dethe euerlastyng.

Ecclesiast. ¶ To a manne couetous and nygarde, substance is to no purpose, to an enuyouse manne what profyteth rychesse?

Ieremias. ¶ From the leaste to the mooste, all men be couetous, from the prophete to the preste, all do dissemble.

Bernard. ¶ The charyot of auaryce is caryed on foure wheles of vyces, whyche are faynte courage, vngentylnes, contempte of god, forgetfulnes of dethe: And two horses do drawe it, rauenyng and nygardshyppe: to them both is but one cartar, desyre to haue, that carter driueth with a whyppe, hauyng two cordes, appetite to get, and drede to forlette.

Salomon. ¶ He that heapeth vp rychesse, and setteth his mynde to gather for other men, hauynge no respecte to iustyce, his goodes shall be consumed in ryot and foly.

¶ He that hydeth corne, shal be cursed of people, and benediction shall lyght on theym that be sellers.

¶ Substance soone come by, shal minysshe, and that whiche by lyttell and lyttell with labour is gotten, shall encrease and contynue.

¶ Helle and pardition be neuer fylled, nor the insaciable eyen of a couetous persone.

¶ He that maketh haaste to be ryche, and hathe

hath indignation at other, lyttell weeneth he howe soone after, nede wyll attache hym.

¶ Euerlastyng woo be to him that couetously dothe gather to maynteyne his howse, that his neste may stande hygh, and thynketh to escape the great stroke of vengeaunce. Abacus.

¶ Pouertie lacketh many thynges, couetyse all thynges. The nygarde to no man is good, but to hym selfe he is woyste. Seneca.

¶ Money, if thou canste vse it, is thy seruant and droudge, yf not, he is thy lady and souerayngne.

¶ To practyse in the publyque weale for to gette rychesse, is not onely a shame, but also a thynge to all men moste odiouse. Tullius.

¶ Inordynate desyre of ryches and rule is the fyrst matter, wherof spryngeth all cuyll, for couetous appetite, subuerteth credence, honesty, and all other vertues. Salustius.

¶ It is harde to content vs with that, whyche occasyon dothe proffer, for the thynge that commeth fyrste, dothe abhorre vs, whan we hope to haue better. Q. Curti⁹.

BABBLING.

That whyche passeth out of the mouthe commeth from the harte, and that is the thynge that defyleth a man. Matthess

¶ In moche babynge lacketh no synne, he is wyse that can temper his language. Salomon

Seneca. ¶ A babblynge ennemy shall lesse annoye the, than he that speaketh nothynge.

Aristotel. ¶ That whiche is oftentymes spoken, troubleth the hearer.

Macrobi⁹ ¶ Talke so with men, as if god dyd here the, speake so to god, as if men understode the.

BATTAYLE.

Hieronymus. That fortitude whiche preserueth by battayle the countrey from infidels, and at home defendeth feble men, and true men from theues, agreeth with iustyce.

¶ In warres the multitude, nor the puissance vnlerned, may so moche auayle towarde victory, as knowlege and exercyse.

¶ He that desyreth peace, let hym prepare for warres, he that wolde vanquysshe, lette hym instructe well his people: And he that wolde achyue his exploytures, lette hym fyghte with crafte, and not with chaunce or aduenture.

Tullius. ☞ Warre wolde be in suche wyse taken in hande, as nothynge but peace shulde seeme to be sought for.

Sext⁹ Aurelius. ☞ Octauyan the emperour was wonte to saye, That warre shoulde not be styred without suretie that the gayne shoulde be more thanne the charges, lesse that the victorye goten with moche losse and smalle aduauntage, may be lyke to a fysshehoke of golde, whyche either

eyther beinge broken or loste, can not be payde for with that that it taketh.

¶ Victory resteth not in a greatte army, but the strengthe of the battayle commeth frome heauen. Machabeorum.

¶ Chabrias a noble man was wont to say, an hooste of hartes that had a lyon to theyr captayne was more to be dred, than an hooste of lyons beinge ledde with an harte. Plutarch.

¶ These foure thynges ought to be in a great capitayne, knowlege in armes, valiant courage, authoritie, and fortune. Salustius.

¶ Sobrenes in a soudiour is no lesse commendable, than strength and hardynesse. Iulius Cesar.

¶ Idelnes is most contrary to souldyours attemptates.

BENEFITE.

DO thou good to a good manne, and thou shalt fynde recompence, and yf he can not requyte the, yet god shal remember the. Ecclesiast.

¶ If thou practyse benefycence on a persone vnworthye, thou gyuest occasyon to fooles to do lewdely. Democritus.

¶ That benefyte commeth late, that abydeth acraupnge. Seneca.

¶ A shrewde tourne is sooner requyt than a good tourne, for thanke is reputed a charge, reuen-

reuengynge for a gayne and aduauntage.

Seneca. ¶Those benefytes are most thankefull, whiche a man fyndeth redy, and commeth on quykly, wherin is no tarienge, but onely the shamefastnes of hym that shall take them.

BISSHOP.

Paulus ad Titum. A shoppe muste be without faute, as the stewarde of almyghtye god, not prowde, not wrathfulle, not drunkely, no fyghter, not couetous of dyshoneste gain, but a good householder, bountyfull, wyse, sobre, iuste, holye, and contynent, hauynge the true maner of speche, whyche is accordynge to lernynge, wherwith he maye exhorte by holsome doctryne, and reproue theym, whyche wylle speake to the contrary.

BOSTINGE.

Salomon Be thou praysed of an others mouth, and not of thyn owne. Let a straunger commende the, and not thyn owne lyppes.

Valerius Max. ¶Nothynge doth more mynisshe a mans commendation, than moche auauntynge the successe of his actes.

Cicero. ¶It is a fowle thynge a man to tell moche of hym selfe, specially that whyche is false, and with moches of them whiche do here hym, to seme to resemble the bostynge souldyour.

Thas

CHASTITIE.

IF thyn eye be symple or cleane, all thy body shall be bryght. Christus in Math.

¶ Chastitie is the beautie of the sowle, or of the kinges doughter, which is from within Augustin.

¶ Where necessitie is layde vnto chastite, authoritie is gyuen to lechery, for neyther she is chaste, whiche by feare is compellyd, nor she is honest, whiche with mede is opteyned.

¶ Chastitie without charitie is as a lampe without oyle, take the oyle awaye, the lampe gyueth no lyght, take awaycharitie, than pleaseth not chastitie. Bernard.

¶ There be syx thynges, that do preserue chastitie, sobrenesse in dyete, occupation, charpenes of the inner apparayle, refraynynge of the sences, that is to say, the fyue wyttes. Also selde communycation, and that with honesty, and eschewynge opportunitie of the person, the place, and the tyme. Cassiodorus.

CHARITIE.

IF I hadde the spiryte of prophecye, and knewe all mysteryes, and all maner of kunnynge: Also yf I hadde all faythe, in so moche as I coulde translate and carye awaye mountaynes, yet were I nothynge, yf I lacked charitie. Moreoner, if I dyd dystrybute Paulus.

all

all my goodes, in fedyng poore people, and all though I gaue my body to be burned, hauyng no charitie, it nothynge auayleth me. Charytie is pacyent and gentyll, Charitie hath enuy at no man, it dothe nothynge amysse, it is not puffed out with pryde, it is not ambycious, she seketh not her profytte, she is not moued, she thynketh none yll, she reioyseth in noo myschiefe, she ioyeth with truthe, all thynge she suffereth, all thynge she beleueth, all thynge she hopeth, all thynge she beareth, Charitie neuer fayleth.

CONSTANCE.

Tullius. As well to moche reioysynge in prosperitie, as to moche sorowe in aduersitie betokeneth lyghtnes.

Hieronymus. ¶ What so euer is done by necessitie is shortly dissolued, and that whiche is wyllyngly receyued, of longe tyme abydeth.

Seneca. ¶ He that is constant feleth noo trouble, and is without heuyneſſe.

Tullius. ¶ Nothynge so well becommeth a man, as in euery enterpryſe and takynge of counsayle, to be sure and constant.

¶ What is so great folye, or soo vnworthye a wyse mans constance and grauitie, as is false opinyon: or boldly to defend that, whiche he dothe not vnderstand well and sufficiently?

Lac-

CARNALL APPETITE.

CArnall appetite is alway a hungred, and of that whiche is passed, a manne is not satisfyed. Hieronymus.

¶ It agreeth not with reason, that he whome feare can not vanquysshe, to be subdewed with couetyse, or he which can be ouercome with no peyne, to be vanquyshed with carnal affection. Tullius.

¶ Carnall appetite more often leaueth behynd her, cause of repentance, than of remembrance.

¶ Carnall appetyte ennemye to reasone, letteth all counsaylle, and dousketh the eyen of the mynde, nor with vertue wylle haue anye meddlynge.

CONSIDERATION.

HE that intendeth to do any thynge, lette hym consyder, not onely howe conuenyent is the thynge that ought to be done, but alsoo what power he hath to bryngе it to passe. Tullius.

¶ If we wyll consyder what excellencye and preemynence is in the nature of man, we shall well vnderstande, howe horryble a thynge it is to flowe in excesse, and to be wanton and delycate, howe fayre and honest it is to lyue warely, contynently, sadly, and soberly.

¶ He whome fortune neuer deceyued, dothe Liuius.

not without cause remembre the vncertaynties of sundry aduentures.

Socrates. ¶ If thou consyder well thynges that be passed, thou shalt the better gyue councell in thynges that may happen.

Galenus. ¶ Remembraunce of actes passed sheweth to vs, wherin we offend, and conferrynge it with thynges that be present, we are taught howe to reformme it.

CONFESSION.

Augustin. CONfession is the remedy of sowles, the confounder of vyces, the restorer of vertues, the vanquysher of dyuelles, what wyll you more? It stoppeth helles mouth, and setteth wyde open the gates of paradyse.

Ambrosi⁹ ¶ The vengeaunce of god ceasseth, where mans confession tymely preuenteth.

Bernard. ¶ Confession is the lyfe of a synner, the glory of good men, to offendours necessary, and yet vnto iuste men not inconuenient.

CONTEMPT OF VVORLDLY THINGES.

Augustin. THe worlde is a sea, and euery mannes couetous desyre, is noughte elles but a tempeste. Doest thou loue god? thanne wals

walkest thou on the sea, and the feare of the woꝛld is vnder thy fete. loueſt thou the woꝛld: and he wyll ſwollowe the. foꝛ he can tolle his louers vnto hym, but he can not beare theym. Therfoꝛe, whan thy harte flyttreth in couetouſe appetyte, call to thyne ayde Chꝛiſtis diuynitie, that thou mayſte vanquyſhe thyne inoꝛdinate foly.

¶ The pleaſure of this woꝛld is vanitie, whiche with moche expectation is loked foꝛ, and whan it is come, no man can holde it. Auguſtin.

¶ Boſte not of to moꝛowe, thou wotteſt not what the day wyll bꝛynge, whan it commeth. Hieronymus.

¶ Sette lyttell by rycheſſe, and thou ſhalte be ryche: ſette lyttell by renowme, and thou ſhalte be famouſe: Care not foꝛ afflyctions, and thou ſhalte ouercome theym, paſſe lyttelle on reſte and quyetneſſe, and thou ſhalte opteyne theym. Chriſoſt.

¶ In thynges pertaynynge to man, nothynge is ſo diligently done, but that as welle by the puyſſaunce of man, it may be vndone, foꝛ the warkes of men moꝛtall, alſo be moꝛtall. Lactãtius.

¶ Nothynge is ſoo happy, that it is without feare. Where there is ſuſpycion, the lyfe is vnpleaſaunt. Seneca.

¶ He that is dedycate to the haſardes of Foꝛtune, he pꝛeparethe foꝛ hym ſelfe moche matter to trouble, whyche wyll not ſhoꝛtelye be ſlaked. Idem.

Idem. ¶ There is one way to go surely, that is, to set lyttell by thynges worldly, and a manne to holde hym contented onely with honestie.

CVSTOME.

Augustin. IN thynges wherof holy scripture hath determyned noo certeyntie, the vse of goddis people, and statutes of fathers are to be holden for lawes. And lykewyse as transgressours of goddis lawes are to be punyshed, so contemnours of ecclesiastical customes ought to be chastysed.

Isidorus. ¶ The wounde often renewed is harde to be healed.

Seneca. ¶ Custome teacheth that to be lyttell, whiche semeth to be great.

¶ Education and discipyne fourmeth good maners, and menne sauoureth alwaye of that thynge, whyche in youth they haue lerned.

Augustin. ¶ In truthe whiche appereth openly, customs muste gyue place to veritie.

CORRECTION.

Augustin. HE that byndeth a frantycke manne, and waketh hym that hath the letargye or slepynge syckenesse, dysspleaseth bothe, loueth bothe, and healeth bothe: bothe whyles they be sycke, do disdayne hym, and whan they

they be hole, yet bothe do thanke hym.

¶ Correcte not a skorner, leste that he hate the, correcte a wyse manne, and he wylle thanke the. Salomon.

¶ In correction wrathe is specyally to be prohybyted, for he that wyll punysshe, whan he is angry, he shall neuer kepe wel the meane, whiche is betwene to moche and to lyttell. Tullius.

¶ A gentyll horse is ruled with the glymse of a rodde: A dulle royle wyll vnneth styre with the thruste of a spurre. Q. Curti⁹.

¶ It is better to be of a wyse manne corrected, thanne to be with the flattery of fooles deceyued. Ecclesiast.

¶ The eare whyche wyll heare his owne lyfe rebuked, shall dwell in the myddell of theym that be wyse men. Salomon.

¶ Be of thyne owne lyuynge a sharpe correctour, and of other mens a gentyll reformer, and let men here the commaunde smalle thynges and easye, and that thou thy selfe doest great thynges and peynfull. Chrisost.

¶ Correcte thy frende secretely, and praise thy frende openly. Seneca.

¶ It is the parte of a wyse man, to roote vp vyces, and not the offenders.

¶ A good cappytayne ordereth his menne better by keppynge theym frome yll doinge than by sooze chastysynge. Salustius.

BANKET OF COVNSAILE AND COVNSAILOVRS.

Eccles. They that do all thynges with councelle, are gouerned by wysedome.

¶ Call not them to thy counsell, which lacke discretion, for they can loue nothyng but that whiche contenteth their appetite.

¶ To euery man dysclose not thy mynde, leste some do dissemble, and after reproche the.

¶ Sonne do all thynges by counsell, and whā thou haste done, thou shalte not repente the.

Salomon. ¶ Obserue welle the lawe, and folowe good counsaylle, and thy sowle shall haue lyfe, and thou shalte walke trewely, and thy foote shall not tryppe.

Ioan. ¶ Beleue not euery spyryte, but proue welle *the spirites, if they be good.*

Tullius. ¶ Armure abrode is of lyttell effecte, but yf there be councell at home.

¶ Gouernours of the weal publyke, ought to be lyke to the lawes the whiche not for dysplesure, but onely for equitie do punysh offenders

Marius Max. ¶ That publyke weale is in better state, and in a maner more sure, where the prynce is not good, than where the kynges counsellours and companyons be yll.

Tacitus. ¶ All violent attemptates beynge sette forthe without counsell, at the begynnynge are puissaunt, but in continuance they ar insufficient.

Wha

¶ Who wyll iudge him to be neceſſarye in an other mans cauſe, whiche to hym ſelfe appereth vnprofytable? Ambroſi.

¶ There ben two thynges to councell mooſte contrary, Haſte and Dyſpleaſure. Seneca.

¶ After haſtye counſayle nexte foloweth repentaunce.

¶ Ill counſell is woꝛſte to the gyuer. Heſiodus

¶ Power without counſell oftentymes bꝛeaketh his necke with his owne bourdeyn. Horatius.

COMMVNICATION.

VWhan thou arte amonge fooles, kepe thy woꝛdes in ſtooꝛe. Eccleſiaſt.

¶ Amonge wiſe menne be redy to commune.

¶ In the preſence of greatte men preſume not to ſpeake, and where as be thyne elders talke not to moche.

¶ Honour and prayſe be in the woꝛdes of a wyſe man: The tunguе of a foole is his proper ſubuercion. Salomon.

¶ Dyſpute not with a perſone dyſdaynefull, leſte he ſyttynge ſtylle, doo lye in awayte foꝛ thy woꝛdes. Tullius.

¶ It is a thynge fowle and rebukefull, in a ſadde matter, to bꝛynge in woꝛdes wanton oꝛ metꝛ foꝛ a bankette.

CRVELTIE.

Christus in Matth.

LOke what measur eyou giue vnto other, lyke measure shall be met vnto you.

Eccleſiaſt.

¶ They whiche delite in the fall of good men, shall be taken in a trappe, and shall be consumed with sorowe, or euer they dye.

Iacobus.

¶ Judgement without any mercy shall be gyuen to hym that wyll not be mercyfull.

Senecca,

¶ The beste exaumple, wherevnto a prynce shulde conforme hym, is to be suche one to his subiectes, as he wolde that god shoulde be to hym selfe.

Idem.

¶ It is euen as ylle at home as abrode to be moche feared, as ylle to be dradde of thy slaues and droudges, as of thy chiefe seruantes: no man lacketh power to do harme: Adde also thervnto, that he that is dradde, of necessitie feareth. Neuer man moughte be terryble, and also in suretie.

CVRIOSITIE.

Salomon.

SEke not for that, whyche is oute of thy reache: Serche not those thynges, that excedeth thy puyssaunce, but thynke on that, whiche god hath commaunded the, and in his sundry warkes be not to curyous.

Loms

COMPASSION.

¶ They that truste moche to theyr frendes, knowe not howe shortly teares be dried vp. Q. Curtius.

DEATHE.

HE must lyue yll that lacketh knowledge howe to dye well. Seneca.

¶ They whyche prepare theym to battayle before that battayle approcheth, they beynge alway redye, do easyly susteyne the fyrste brunte, whyche is moste troublouse, so death or fortune alwayes loked for, is and seemeth more easy with lesse peyne suffered. Idem.

¶ One day demeth an other, but the laste gyueth iudgement of all that is passed. Plinius.

DELICATE LYVING.

AS it is ympossyble, that fyre shulde inflame within water, so it is impossible, that contrieyon of harte shuld be great in thynges that be delycate: for they be mere repugnant the one to the other, the contricion beinge mother of weppynge, delycatenesse of laughyng, she straineth and wringeth the hart, this louseth it and setteth it at lybertie. Chrisost.

DECEITE.

MEn can better suffer to be denyed, than to be deceyued. Seneca.

¶ Where wronge is comitted by two maner Tullius.

maner of ways, eyther by force, or by fraude, fraude belongeth to a fox, force to a lyon, both the one and the other is to the nature of man wonderfull contrary.

Laertius. ¶ We ought to beware more of the enuye of our frendes, than of the assautes of our enemyes, for these be apparant vnto vs, the other is couered, and the crafte to anoye, whiche is not loked for, is euer moste daungerous.

Salomon. ¶ A false wytnesse shall not be without punyshement, ne a forger of lyes shall escape frome correction.

DETRACTION.

Paulus. NEither detractours nor yet extortioners shall possede the kyngdome of heuen.

Hieronymus. ¶ Neuer detract or backbyte any man, nor be sene to get prayse by rebukyng of other: but lerne more to adorne thyne owne life, than to defame others, remembrynge the scripture, whyche sayethe, Loue not to pull away a mans prayse, lest thou be plucked vp by the rootes.

Bernard⁹ ¶ To sclaunder, or to here sclanderers. I can not tell of them two whiche is most damnable.

Tullius. ¶ We ought to suppose that detractyng or reportynge one of an other for a priuate auantage, is more agaynst nature than to suffre any dyscommoditie, be it exteryour or bodyly.

Diuers

DRVNKENNES.

A Dzunken warkemanne shall neuer be ryche, and he that setteth nought by a lyttell, shall by a lytell and a lytell come vnto nothynge. Ecclesiast.

¶ Howe suffycient vnto a lerned manne is a smalle quantytie of wyne: foz therwith whan thou slepest, thou shalte not be troubled, noz fele any peyne.

¶ Euerlastynge peyne shall be vnto you, that do ryse perly in the mozynge to dzynke excessyuely, and to quaft vntyll nyght, that ye may be with wyne excessiuely chaufed. Isaias.

¶ Lechery, wyne, and sacietie, consumeth all wysedome. Oseas.

¶ The dzunken man confoundeth nature, loseth both grace and honour, and runneth headlynge into euerlastynge damnation. Augustin.

¶ Wyne inozdinately taken, troubleth mans reason, maketh dulle vnderstandynge, infebleth remembzaunce, sendeth in forgetfulnes, powzeth in errours, and bzyngeth forthe sluggyshenes. Boetius.

DISCORDE.

EVery realme deuyded within it selfe, shall be made desolate: and euerye cytie and howse deuyded by mutuall contention, shall not longe stande. Christus in Matth.

In

Eccleſiaſt. ¶In thze thynges my ſpiryte is well pleaſed, whyche be alſoo commended befoze god and man, the good concoꝛde of bzetherne, the loue of neyghbours, alſo man and wyfe of one conſent and agrement.

Gregori⁹ ¶If they, whyche make peace, be called the chyldzen of god, without doubt the diſturbers of peace be the chyldzen of Satan.

Tullius. ¶They that ſuſteyne one parte of the people, and neglecte the other parte, they bzynge into the citie a thyng very perylous, that is to ſay, ſe dicion and dyſcoꝛde.

Saluſtius. ¶With concoꝛde ſmalle thynges growe to be great, with dyſcoꝛde the moſte greateſt thynges be bzought vnto nothynge.

¶Warre is ſoone made, but it is not ſo ſhoꝛtly dyſcuſſed, foꝛ he is not ſure to fynyſh it, that fyꝛſte toke in hande to begynne it.

DIGNITIE.

Chriſoſt. HE is honourable, a greate eſtate, and a noble man, whiche dyſdayneth to ſerue, oꝛ be ſubiecte to vyces.

Seneca, ¶If thou wylte eſteme a man trewely, and knowe what he is, beholde hym naked, and lette hym laye aſyde poſſeſſyons, authoꝛitie, and other fables of foꝛtune: fynally lette hym putte of his bodye, and beholde thou in his ſowle, what he is of hym ſelfe, and what he hath of other, whiche is not his owne,

DOLOVR.

LIke as a moth in a garment, and a worm in a tree: so heuynesse hurteth the harte of a man. Salomon

¶In heuynesse it is to be foresene and prouyded, that nothynge be doone desperately, nothynge fearefully, nothinge wretchedly, or any thynge foolyshely. Idem.

¶There is no sorowe, but that lengthe of tyme shall minisshe it, and make it more easy. Ser. Sulpitius.

DOCTRINE.

LIke as fayre legges be in vayne to a cryple, so vnsemely is doctrine in the mouthes of fooles. Salomon

¶Doctryne is of suche puyssaunce, that in good men it is the armour of vertue, to persones corrupted, a spurre to do myschefe. Gelasius.

¶Lyke as wolle taketh somme colours with one onely deppynge, some not withoute often steppynge and boylyng, so some doctrines ones apprehended be forthwith shewed, some other except they be depely receyued, and long tyme setlyd, coloureth not the mynde, but onely toucheth it, and that whiche is promysed, it nothynge perfourmeth. Seneca.

¶Doctrine is an ornament to men beyng fortunate, to men infortunate a refuge & succour. Democritus.

¶Noo manne may profytte in hearynge soo Ambrosi.

moche

moche, but whyles he lyueth he shall haue nede to be taught.

Tullius. ¶A corne fyelde or a wytte beinge neuer soo fertyle, without it be exercysed, maye neuer be fruytefull.

Seneca. ¶Philosophy is not a commune warkemanshyp, or made for to bragge with. It is not in wordes but in matter: ne it is gyuen onely to passe the tyme pleasauntlye, but it setteth the mynde in good frame, the lyfe in good order, it ruleth our actes, & shewethe what is to be done, and what to be vndone, she sytteth at our sterne, and amonge the vncertayne sourgies, she ordereth the ryght course of our passage, withoute her no man is in surerie.

Idem. ¶Men beleue better theyr eyen, thanne theyr eares.

¶It is a longe way to goo by rules and preceptes, the way by example is shorte and commodyouse.

¶We teache our chylderne lyberall scyences, not bycause those scyences, may gyue any vertue, but bycause they make the mynde apte to receyue it.

DISSIMVLATION.

Ecclesiast. SOrowe wylle be to theym that haue dowble hartes, myscheuous toungues, ylle doynge handes, and to the ylle lyuer, that

en

entreth into the worlde by two sundrye ways.

¶ I hate those men, whiche in theyr actes be fooles, and in theyr wordes philosophers. Pacuuius.

DIETE.

IN many meates is occasyon of syckenesse, and gredye feedynge shall approche vnto cholere. Ecclesiast.

¶ To hym which is fallen to a distemperance in heate or colde, it is expedyent to gyue thynges of contrary qualities. Galenus.

¶ If thou wylt preserue the temperature whi che is in thy body, to a moyste nature, gyue thynges moyste, to a dry nature, dry thynges, yf thou wylt alter the temperature, gyue euer the contrary.

¶ Ye maye not onely remember, that contrarye thynges be healed by theyr contrary, but also in euerye contrarye ye muste consyder the quantitie.

¶ When syckenes is in his force, thanne the moste spare diete is to be vsed. Hyppocrates

¶ The preseruation of helth begynneth with labour, whiche meate and drynke ouertaketh, than slepe ensueth, than Venus foloweth, but eche of them in a measure. Hypocrates & Galenus.

¶ Vncleane bodyes, and they whyche of superfluouse humoures be not welle pourged, the

the moze ye nourysshe theym, the moze doo ye hynder theym.

Hyppocrates ¶ Stomakes in wynter and spryngc tyme be hotteſt, and ſlepe than is lengeſt. wherfoze in thoſe tymes, meate ſhulde be taken in greateſt abundaunce.

¶ Sodaynely and very moche to euacuate oz to fyll, to make hotte oz to coole, noz any other wyſe to remoue the ſtate of the body, is verye daungerous, foz to moche of any thyng is ennemy to nature.

EASE.

Galenus. Moche eaſe and defaulte of competente labour, maketh heat feble, which ſhuld reſolue and make thynne that whyche ought to be purged.

¶ They that lyue in moche eaſe, doo gather commonly a fleumatike oz ſlymy iuyce in their bodyes.

¶ They that do labour moch, do gather iuyce cholerycke oz melancoly, the oone in ſommer, the other in cozne harueſte tyme, oz towarde wynter.

EXAMPLE.

Chriſtus apud Matt. So lette youre lyghte ſhyne befoze all men, that they maye beholde youre good warkes, and maye glozyfye youre father.

whyche

whyche is in heauen.

¶ Who so euer lyueth yll in the syght of them, ouer whom he hathe rule, as moche as in hym is, he sleeth the beholders. Augustin.

¶ The byschoppes conuersation and howseholde, is sette as it were maysters of cõmune discypline on the toppe of a mountayne, For what soo euer he dothe, all other men thynke, they may lefully do it. Hieronymus.

¶ Deuoute conuersation without communycation, as moche as by exaumple it profyteth, by sylence it hurteth. For with barkynge of dogges, and staues of the shepeherdes, the ragynge wolues be let of their purpose. Hieronymus.

¶ More auayleth example than wordes. And moche better be men taughte by doinge, than they are by speakynge. Leo.

¶ In the knowledge of thynges, this is it, whyche is chiefly most holsome and profitable, to marke well the lessons of euery exaumple, whyche is put in famouse remembrance, wher of thou mayste take for the and thy countrey, that thou mayst ensue, or that whyche hath an yll begynnynge, or a foule endyng, thou mayst the better eschewe. Ti. Liuius.

ENVY.

ENuy is blynde, and can do nothynge, but dysprayse vertue. Liuius.

¶ It is a shabbe of this worlde to haue Tullius.

enuy at vertue.

Tullius, ¶O the myserable conditions of people, that are to be gouerned, amonge whome dylygence is hated, negligence is repzoued, where sharpnes is perylous, lyberalitie thankelesse, communycation decepptfull, pernycious flattery, euery mannes countenaunce familyar, many mens myndes offended, wayte to hurte priuyly, fayze wozdes openly, whan offycers be cõmynge, they tary foz them, whyle they be present, they do awayte on theym, beinge out of auctozitie, all do fozsake them.

ELOQVENCE.

Salomon ¶Eloquente wozdes become not a foole, noz lyenge lyppes a man in auctozitie.

FAME.

Salomon BEtter is a good name than abundaunce of ryches, foz good estimation surmounteth all treasure.

Seneca, ¶Those men say yll of the, that be yll themselfe. Reason aunswereth, I shoulde be sooze meued, if Cato, Lelius the wyse, the other Cato, and the two Scipions shoulde soo repozte of me, oz yf these men shoulde saye this with a rype iudgement, whyche they do nowe by malyce cozrupted.

The

¶ The actes, and not the fame ſhulde kyſſt be conſydered. Tullius.

¶ The infamy of man is immortall, for ſhe is alyue whan thou thynkeſt her deade. Plautus.

FAITHE.

OUr lorde wyll rewarde euery manne accordyng to his Juſtyce and faythe. Regum. 1.

¶ We that beleue Chriſt, let vs folow Chriſtis lyuynge. Hieronymus.

¶ They whyche beleue in god, let them endeuour them to excell in good warkes. Paulus ad Titum.

¶ Lyke as the bodye is deade, wherin is noo ſpyryte, ſoo that faythe is deade where there lacke warkes. Iacobus.

¶ The faythe of a chryſtian is ioyned with charitie, and without charitie is the faythe of the dyuell. Auguſtin.

¶ Faythe not exercyſed, ſoone wareth ſycke, and beynge vnoccupyed it is aſſaulted with ſundry dyſpleaſures.

¶ Not the herers of the lawe be ryghtwyſe in the preſence of god, but the doers of the law ſhall be iuſtyfyed. Paulus ad Roman.

¶ Not euery man that ſaythe to me, Lorde, lorde, ſhall enter into the kyngedome of heauen, but they whyche doo the wylle of my father, whyche is in heauen. Chriſtus apud Matt.

BANKET OF FEARE.

Salomon. The roote of wysedome is to feare god, and the braunche therof, shall long tyme endure.

Tullius. ¶There is none authoritie of so great a puissaunce, that oppressynge with dreade, maye longe endure.

Ennius. ¶Whome men feare they do hate, and euery man whome he hateth, he desyreth to perysshe.

¶Dreede and terrour be weke bondes of loue, for if that they breake, and men ceasse to feare, than begynne they to hate.

Seneca. ¶It is more daunger to be dredde than to be despysed, for nedes must he feare many, whom many feareth.

FOLY.

Salomon. A Foles waye in his owne eye is beste, a wyse man hereth good counsayle.

¶He that aunswereth before that he heareth, prouoketh hym selfe to be a foole and worthy rebuke.

Ecclesiast. ¶A wyse sentence in a fooles mowthe shall not be regarded, for he telleth it not in opportunytie.

¶Talke not longe with a foole, and with him that lacketh wytte, kepe not moch company.

Paulus. ¶He that setteth moche by hym selfe, where

in

in dede he is nought worthe, he bryngeth him selfe into foly.

¶ It is the propertie of a foole to seke out other mens fautes, and forgette his owne. Tullius.

FLATTERY.

My sonne yf yll men wylle fede the with flattery, consent not vnto them. Salomon

¶ Better are the strokes of hym that loueth trewely, than the falce kysses of theym that do flatter the.

¶ Tale bearers, ryotters, glosers, and flatterers, flee farre frome theym, as frome thy chiefe ennemyes. Hieronymus.

¶ Within thy selfe, beholde well thy selfe, and to knowe what thou arte, gyue no credence to other. Seneca.

¶ Whose eares be soo stopped from trouthe, that he maye not abyde to here trouthe of his frende, his helthe and prosperytie is to be despayred. Cicero.

¶ Lyke as wormes soonest doo brede in softe wood and gentyll, so the moost noble wyttes desyrous of prayse, gentylle and honourable, moste maketh of flatterers, and do nourysshe suche persons, as be theyr destroyers. Plutarch.

¶ The familyar compaignyon, whyche is alwaye lyke pleasant, and gapeth for thankes, and neuer byteth, is of a wyse manne to be alway suspected.

¶ Great mens sonnes lerne nothyng well but to ryde, for in other doctrines theyr maysters do flatter them, prayslynge al that they speake. At wrastlynge theyr felowes falle downe or they be throwen. But the roughe horse whan he is rydden, knowynge not whether he that rydeth be a prynce or a subiecte, a ryche man or a poore, casteth hym out of the saddell, yf he can not good skyll of rydynge.

FORTITVDE.

Hieronymus. Fortitude and constance is the hygh way, he that tourneth to moche on the ryghte hande is foolehardye and frowarde, to moche on the lefte hande is fearefull and cowarde.

Tullius. ¶ Fortitude is an affection of mynde, sustaynynge pacientlye perylle and griefe, and beinge alway free from all drede.

Gregori⁹ ¶ Fortitude appereth not but in the tyme of aduersitie.

Seneca. ¶ To a wyse man none yll may happen, for he standeth vpryght vnder euery burdeyne, nothynge may appayre hym, nothynge displeaseth hym that ought to be borne: for what soo euer mought happen to manne, he neuer complayneth that it hath chaunced vnto hym.

¶ All thynges ought to be forthought on, and the mynde fortified agaynste all that myghte happen,

happen. Banyshement, tourmentes, sykenes, battayle, shypwrecches, thynke on them dayly.

¶ To suffre grieke quyetely and coldly, it prosyteth moche to consyder, and so to doo it is a great honesty.

¶ Nedes muste he that is valyaunt, be of a great courage, and also inuyncible, he that is inuincible despiseth all thynges that be transytory, supposynge them to be inferiour vnto hym. But no man may despyse those thynges, wherby he may be greued, but oonely he that is valyaunt. Wherfore it happeneth that a valyant personne can neuer be greued, all wyse men therfore nedes muste be valyant.

¶ It was wont to be a great prayse & a meruaylous, to haue pacientiy taken all frowarde aduentures, not to hane bene subdued by fortune, but in all aduersitie, to haue reteyned theyr estimation and dignitie.

¶ The tymorous dogge barketh more sooze than he byteth. Q. Curtius.

¶ We se the greatist riuers fal with lest noise.

FORTVNE.

FOrtune can neuer make that to be thyne that nature denyeth the. Boetius.

¶ It is a naturall syckenesse in menne to beholde with sooze eyen the newe aduaunce-ment of other. Tacitus.

Seneca. ¶ Loke howe many wonderers, soo many enuyers.

Iustinus. ¶ As fortune becketh, so fauour inclyneth.

¶ Innumerable be the examples of chaungeable fortune, for where made she euer greatte ioye, but where sorowe proceded? or what sorowe hath she caused, that hathe not proceded of ouermoche gladnesse?

¶ Felycitie begynneth by the ordynaunce of god, where myserye is estemed by the iudgement of man.

Seneca. ¶ The enterpryses be in our puissaunce, but theyr conclusyons fortune determyneth.

¶ To beare rule is chaunce, to gyue rule is puyssaunce.

¶ Fortune fauourynge varyaunce, despyseth constance.

Tullius. ¶ Whose hope, reason, or ymagynation, dependeth on fortune, in hym nothynge maye be constant or certayne.

¶ Fortune is to great men deceptfull, to good men vnstable, all that is hygh, is vnsure.

¶ What fortune hygh rayseth, she lyfteth vp to lette fall.

¶ In thynges whiche be moderate, contynuaunce is constant.

Chilo. ¶ Chilo the wyse man being demanded what fortune was, He answered: A lewde phisition, for she made many folkes blynde, that trusted moche to her.

Often-

¶ Oftentymes foztune coztupteth nature. Q. Curti.

GOD.

The eyes of god be moze bzyght than the sonne, beholdynge euerye where all the wayes that men take, the depenesse of that which is bottomlesse, seing mens thoughtes, where they thynke them most secrete. Salomon.

¶ In the harte of man be many deuyses, the wyll of god euer abydeth.

¶ No sappence, pzudence, noz counsayle, may pzeuayle agaynst god. The hozse is pzepared to battayle, but yet god gyueth alway the vyctozye.

¶ They that feare god, wyll beleue his wozd: and they that loue hym, wylle kepe his commaundement. Ecclesiast.

☞ Blessed be the name of our lozde, foz wise dome, and puyssaunce be of hym onely, he altereth tymes and ages, he also translateth and ozdeyneth kyngedomes. Daniel.

GOVERNOVR.

Where as lacketh a gouernour, the people decayeth, where as be many counsayles, there lacketh not suretie. Salomon. Prouerb.

☞ In the multitude of people is the state of a kynge.

¶ In the fewenesse of subiectes is the prynces dyshonour.

¶ A prynce that gladly hereth leasynges, hath all his offycers peruers and wycked.

¶ Wo is the cuntrey, where the ruler is wanton, and they in authoritie breake theyr faste tymely.

¶ Happy is that lande, that hath theyr kyng noble, and where menne in auctoritie eate in good season.

Tullius de Offic. 3. ¶ He that is a gouernour offendeth more greuously by his example than by his offence.

Salomon. ¶ Where a gouernor lacketh, the people shall perysshe: the sauegarde of them is, where be many counsayles.

Ieremias. ¶ Rulers haue done thynges with folye, and sought not for our lorde: therfore they vnderstande not, and theyr flocke is broken and scattered.

Plutarch. ¶ Prepare thy selfe, and furnysshe so thy conditions and maners, and set forth the fourme of thy lyuyng in suche wyse, as he that in the myddell of euery mans syght leadeth his lyfe and may be hyd from no man.

¶ The cõmune people are wont to serche and beholde curiously the maners, lyues, and conditions of theym that be rulers, all thoughe they be couered neuer so closely, or hydde and kepte with hangynges and courteynes neuer so priuyly.

Good

GOOD MEN.

A Good man shall receyue aboundantlye grace of our lorde: He that trusteth in his owne wyt, doth euer vngraciously. Salomon

¶We may call that man gracyouse, to whom nothynge is good or yll, but a good mynde or an yll, whyche is a louer of honestye, contented onely with vertue, whome noo fortune extolleth or oppresseth, nor knoweth any thynge to be better, than that he maye gyue to hym selfe, to whome very pleasure is, to sette lyttell by pleasure. Seneca.

GLVTTONY.

HAunt not the company of drynkers, nor the dyners and suppers of theym, that bryng flesshe with theym to eate, for they whyche attende onely to drynkynge and makynge of bankettes, shall be consumed. Salomon prouer. 33.

¶Not the vse of meate, but the inordynate desyre therof ought to be blamed. Augustin.

¶The ryche menne wolde not be constrayned to eate that whyche poore menne eateth, but lette theym keepe the custome of theyr infyrmytie, beynge sory that they can not otherwyse satisfye theyr nature. If they chaunge theyr custome, and therefore be sycke, lette theym vse theyr superfluitie, and gyue to the poore Augustin.

poore men that, whyche vnto theym shall be conuenyent and necessary.

Hieronymus. ¶ Unhappy are they, whyche haue theyr appetyte more than theyr stomake.

Ambrosi⁹ ¶ Glottonye is an yll maystresse to serue, she alwaye desyrethe, and is neuer contented. What is more vnsacyable than is the bealye, that this day she receyueth, to morowe she expelleth, whan she is full, she dysputeth of continence, whan she hath dygested, she byddeth vertue farewell.

Cicero. ¶ Denyse kynge of Sicile, whan he hadde eaten potage, whyche a cooke of Lacedemonia hadde made, he sayd that the meate dyd not delyte hym, the Cooke aunswered, It was no meruayle, for it lacked spyces, whan the kynge asked what he lacked, he aunswered, Labour, sweatte, rounnynge, hunger, and thyrste, for with suche maner of stuffe, the meate of the Lacedemonyans was euer seasoned.

GLORY.

Tullius tusc. que. 3 Glory is a thynge substancyall and perfectelye expressed. It is the prayse of good menne, consentynge togyther, a voyce incorrupted of theym that iudge well of an excellent vertue.

Offic. 2. ¶ The chyefe and perfecte glorye standethe in

in thre thynges, If the multitude loue vs: yf they haue good opynyon of vs: If (as it were meruaylynge at vs, they suppose vs well worthy to be had in moche reuerence.

¶Thus saythe our lorde, Lette not the wyse man glorye in his wysedome, nor the stronge man in his strength, nor the ryche man in his substaunce: but he that is glorious, let this be his glory, to knowe and vnderstande me. For I am the lorde that do execute mercye, iudgement, and iustyce in earth: these thynges doo please me sayth our lorde god. Ieremias.

¶Nor that fyre maketh smoke, that quyckly is kendlyd, nor that glory causeth enuye, that shortly appereth. Plutarch.

GRACE.

The grace of God, why it is sente vnto this man, and not vnto that manne, the cause maye be pryuye, but without iustyce, truely it may neuer be. Augustin.

¶The grace of Christe, without the whyche neyther chyldren nor men maye truste to be saued, is not gyuen for merytes, but is fauourably dyspoſed without deseruynges, and therfore it is called Gratia, (whyche dothe sygnifye fauour in englyshe) Augus. de natura & gratia.

¶Grace (as I doo suppose) consysteth in thre thynges, in abhorrynge thynges whiche Bernard.

are

are passed in despysynge thynges presente, and in desyrynge thynges, whyche for vs are prepared.

Augustin. ¶ Grace is gyuen for this cause, that the law be fulfylled, that nature be restored, and that by synne we be not subdued.

HVMBLENES.

Tobias. NEuer suffre thou pryde to rule thy wytte or sentence: for in her all distruction taketh roote and begynnynge.

Isaias. ¶ On whome sayth our lorde shall my spiryte reste, but on hym that is humble and gentylle, and dredeth my wordes.

Petrus. ¶ God resysteth proude men, but to them that be humble he gyueth his grace.

Ecclesiast. ¶ The more honourable thou arte, the more humble thy selfe vnto all men, and thou shalte fynde fauour bothe of god and of man.

¶ In thy thoughte extolle not thy selfe lyke a bulle, ne be thou proude of thyne actes, but in humblenes kepe euer thy courage.

Salomon. ¶ The greatter thou art, the more humble be thou, and in the presence of god, thou shalte fynde grace.

Ecclesiast. ¶ Howe great soo euer thou be, be humble in all thynges, and thou shalte fynde grace before god.

Haste,

HAASTE.

THe emperour Octauyan was wonte to saye, nothynge became worse an emperour or kynge, than haste and foolehardynesse: for that whyche was well done, was soone done. Sext⁹ Aurelius.

HONOVR.

AS vnsyttynge is honour to fooles, as snowe is in sommer, and haylestones in haruest. Salomon.

¶ Honour nourysheth counnynge, and wityh prayse mens wyttes be kendlyd to studye. Tullius.

¶ Honours ouer great, wherin is pryde, and to moche statelynes, lyke great and corporate bodyes, be throwen downe sodaynly. Plutarch⁹

¶ Honours substancyall and perfect, and also fauour of them, whiche haue a good tourne in remembraunce, and be in rendrynge thankes very dylygent, shulde not be refused.

HYPOCRISY.

TAke hede of false prophetes that comme to you in the garmentes of sheepe, but within they be rauenouse wulues, by the fruites of theym shall ye perceyue them. Christus apud Matt.

He

Augustin. ¶ He that desyreth to seme that he is not, he is an hypocrite, he fayneth to be good, yet doth he not practyse it, for in the prayse of men he estemeth his profyte.

Augustin. ¶ Dissembled equitie is not properly equitie, but double iniquitie, for it is bothe iniquitie and dissimulation.

Gregori' ¶ Hypocrites are vyle in aparayl and proude in theyr courage, and whyle they seeme to despyse all thynges in this worlde, they seeke by meanes to attayne to al thynges that be of the worlde.

Tullius. ¶ The nygheste waye to renowme, is to be suche one in dede, as euery man wolde be reputed.

¶ He that fayneth hym selfe to be a frende, and is not, is worse than he that is a forger of money.

¶ Openly to hate or to loue, more belongeth to a gentyll courage, than to hyde in his countenaunce what his hart thynketh.

HVMBLENES.

Christus Euery man that exalteth hym selfe, shalbe brought lowe, and he that humbleth hym selfe shalbe aduaunced.

Augustin. ¶ All menne delyte to be hyghe, the grece is humylytie, why setteste thou thy foote soo farre frome the? thou wylte falle and not clyme.

clyme, begyn at the grieee, and thou art forth-with at the toppe.

¶ He that dothe gather other vertues with-out humylitie, dothe as he that beareth fyne pouder into a boystous wynde. Gregori.

¶ That man is happye, whyche the hygher that fortune aduaunceth his substaunce, soo moche the lower he auayleth hys courage. Seneca.

ILL MEN.

THre kyndes of people my sowle hath ha-ted. A pooze man prowde, an olde man lackyng wytte, a great man a lyar. Ecclesiast.

¶ There is noo hope of remedye, where that whyche sommetyme were vyces, be tourned to maners. Seneca.

¶ That whyche the yll man most dzedeth, shal come vnto hym, and that whyche he desyzeth, shall be gyuen vnto good men Salomon.

¶ The ylle man shall vanysshe awaye lyke a storme, the good man shall stande faste, lyke an euerlastynge foundation.

¶ The warke of an ylle man is euer vnstable, he that soweth good warkes, hath a sure ad-uauntage.

¶ Do thou none cuyll, and none shall comme to the, Leaue cuyll companye, and cuyll wyll forsake the. Ecclesiast.

¶ If a Mozzane may chaunge his skynne, or

 Ieremias.

a lybarde her spottes, ye may also do good, whan ye are brought vp in ylle.

Seneca. ¶ To hym that dothe yll, there is noo greater penaunce, than that he displeaseth al men, and contenteth not hym selfe.

IVSTICE.

Tullius. NO man maye be iuste, that feareth eyther deathe, peyne, exyle, or pouertie, or that preferreth theyr contraryes before very equitie.

¶ The foundation of perpetuall prayse and renowme is iustyce: without the whyche nothynge is commendable.

Agesilaꝰ. ¶ Kynge Agesilaus beynge demaunded, whyche was the better either Justice or Fortitude, He aunswered, If all men were iuste, we neded no fortitude.

Eccles. ¶ The glory of a good man is to do iustyce.

¶ Justyce exalteth the people, but synne maketh people wretched and myserable.

Alexander the empetour. ¶ The emperour Alexander, herynge that a poore olde woman was yll intreated with one of his souldiours, he dyscharged hym, and gaue hym in bondage vnto the woman, to get her her lyuynge with his craste, forasmotha as he was a carpenter.

Aristides. ¶ Aristides, called the ryghtuouse, beynge demaunded of oone, If he were ryghtuouse

of

of his owne natare, Nature, sayde he, hathe moche holpen me thereto, but yet by myne industry, I haue holpen her also.

¶ In the pathe of Justyce is lyfe, the waye that tourneth therfrom leadeth to deathe. Salomon

¶ Justyce mounteth the people in honour, synne maketh people wretched and myserable.

¶ Be not ouer moche iuste in extremitie, and fauour no more than is necessary. Ecclesiast.

¶ My sonne, desyrynge wysedome, kepe thou trewe Justyce, and god almyghtye wyll gyue it vnto the. Ecclesiast.

¶ He is a iuste man that sparyth not him selfe. Ambros.

IVDGE.

¶ Accordynge to the iudge of the people, so be his officers. Salomon.

¶ Suche as be rulers of a citie, suche be the commons.

¶ Presentes and gyftes make blynde iudges. Ecclesiast.

¶ Couet not to be a iudge, excepte thou be of power able to subdewe iniquyties, leaste perchaunce thou shalte feare the state of a greate man, and gyue occasyon of rebuke in thyne owne hastynesse.

¶ Euerlastynge wo shall be to theym, whiche make vnryghtwyse lawes, and doo wryte agaynste iustyce, to the intente that they wyll oppresse poore menne in iudgement, and vio- Isaias.

lently subuert the cause of the people.

¶All do loue presentes, and folowe rewardes, to the fatherlesse chylde they doo not mynyster Justyce, the poore wydowes matter cometh not before them.

Sapien. ¶Here therfore ye kynges, and vnderstande ye. Lerne ye iudges of all partes of the world. Gyue eares ye that rule ouer multytudes, and delyte your selfe in the trouble of people, for power is gyuen to you frome our lorde, whiche shall examyne your actes, and inserch your thoughtes, for whan ye were mynisters of his kyngedome, ye iudged not straytely, ne kepte the lawes of trewe iustyce, ne went after his pleasure, horybly and shortely he wyll appere to you: for moste sooreest iudgementes shall be to theym that haue rule ouer other. To the poore man mercy is graunted, but the myghty man shall suffer mightily tourmentes.

Moyses in Deuter. ¶Take thou noo gyftes, whyche doo make wyse men blynde, and peruerte the wordes of them that be ryghtuous.

IVDGEMENT.

Salomon. HE that iustifieth an vngratious person, and he that condempneth a good man, they before god be bothe abhompnable.

Ieremias. ¶The kyte in the ayre knowethe her tyme, the

the turtyll, the storke, and the swalowe doo come at theyr seasons, my people knowe not theirlordes iudgement.

¶ A good man wylle not in his frendes cause, do agaynste a weale publyke, against his othe, nor agaynste the truthe, whyche is put in hym, for he layeth aside the personage of a frende, whan he taketh on hym a iudges office. Tullius.

¶ The emperour Alexander wolde neuer suffer to be solde the office of a iudge, or greatte authoritie in the execution of lawes, sayenge, Nedes muste he selle that doth bye. And I wyl not lette that there shalbe marchauntes of gouernaunce, whiche if I doo suffre I maye not condemne: for I am ashamed to punysh a man that byeth and selleth. Alexãder Augustus

¶ Themistocles being the chiefe iudge in Athenes, whan there came to hym a great mustytian, whyche desyred of hym a thynge some what agaynste iustyce: Themistocles answered, If in syngynge thou doeste not regarde Numbre and Time, thou art not worthy to be called a good musitian, nor I a good iudge, yf I wolde preferre before the lawes, the priuate sauour of any one person.

IGNORANCE.

IF a blynde man do take vppon hym, to lead one that is blynde, they bothe shall falle in the dyche. Christus apud Matt.

Salomon. ¶Sapience and doctrine of foles be dispised.

INGRATITVDE.

Salomon HE that dothe render an yuelle tourne for a good, yuell shall not departe from his howse.

Sapientia. ¶The hope of a person vnthankfull, shall relente lyke wynter yse, and as water superfluouse shall vanysche away.

Chrisost. ¶The greatter benefittes that men doo receyue, the moze greuouse iudgement shall be gyuen them, if they do offende.

Seneca. ¶A good man dothe all thynge well, if he do all well, he can not be vnkynde.

¶He that thynketh alwaye to craue, forgetteth what he taketh.

¶In couetyse nothyng is wozse than that she is vnkynde.

¶He taketh away the mutuall course of gyuynge and takynge good tournes, who so euer neglecteth to render equal thanke to hym that deserueth it.

Plautus. ¶That is a persone dyshoneſt, whyche knoweth howe to take a benefytte, and not howe to requyte it.

IDELNES.

Antonine THe good Emperoure Antonine withdrewe frome dyuers personnes theyr pensyons and salaryes, perceyuynge them

theym ydell, sayenge, that there was nothyng moze repzochefull oz cruelle, thanne that they shulde gnawe and deuoure the weale publike, whyche with theyr laboure nothynge increassed it.

¶ Idelnes hath taught moche vnhappynesse. Ecclesiast.
¶ He that wyll not wozke, shall not eate. Paulus.
¶ Some tymes be take from vs, some tymes doo escape vs, some flowe awaye not vnwyttynge vnto vs, but the fowlest losse of tyme is of that, whiche by our negligence doth slyppe away from vs. Seneca.
¶ Idelnes weareth strengthe, as ruste dothe yron, the bronde vnsterced bourneth slowely, and if he be moued, he causeth the fyre ekssones to kyndle.
¶ We are not brought vp so by nature, that we shoulde seme to be made foz game and solace, but rather foz grauitie, and foz some studies moze serious and weighty. Tullius.
¶ Idelnes without lernynge is deathe, and the graue of a quycke man. Seneca.

INORDINATE APPETITE.

THe roote of all myschiefe is inozdynate appetite, whyche some men folowyng, haue erred frome sayethe, and brought them selues into many sozowes. Paulus.
¶ There are thzee thynges specially, whych Innocen.

men be wonte to desyre inordynately, Ryches, bodyly pleasures, and great auctorite. Of rychesse doo procede yll thynges, of pleasure dyshoneste thynges, of auctorite vayne thynges.

Augustin. ¶ There is no grieke in lackynge, but where there is inordynate desyre in hauynge.

Seneca. ¶ That whyche is other mennes, lyketh vs beste: that whyche is our owne, lyketh beste other. To flee inordynate appetyte is verye nobilitie: but to subdewe it, it is royalle and pryncely.

Tullius. ¶ The reasonable mynde muste iudge the to be ryche, not thy possessyons or mennes estymations.

KVNNYNGE.

Didymus A Man to perceyue that he is ignorant, is a token of wysedome, lyke as to perceyue, that he dothe wronge, betokeneth iustyce.

Paulus. ¶ In moche kunnynge is moche indignation.

Lactãtius. ¶ Kunnynge causeth vs to knowe, whyther we shall come: vertue, howe that we may thyther come, the one without the other lyttell auayleth, for of kunnynge spryngeth vertue, of vertue perfecte felycitie.

¶ Kounnynge is to knowe god, and to imbrace vertues, in the one is sapience, in the other

ther is iustyce.

¶ Scieyce is a knowledge conuenyent, stable, and neuer declynynge from reason. Galenus.

¶ Esteme thou moche kunnynge, to be more worthe than coyne, for this shortely decayeth, kunnynge euer contynueth. Socrates.

¶ The wyse Solon made a lawe in Athenes, that the chylde shoulde not be bounden to succour his father, of whome he had receyued no maner of doctrine. Plutarch.

KYNGE.

HE is in greate errour, that thynketh a kynge to be safe in his person, where no thynge may be safe from the kynge, sens suretie is assured by mutuall suretie. Seneca de clemencia.

¶ Theopompus kynge of Lacedemony, vnto one that demaunded of hym, howe a kynge moughte mooste surely keepe his realme, and defende it, sayde, If he gyue to his counceilours lybertie to speake alwaye truthe, and to his power neglecteth not his subiectis, whā they be oppressed. Theopompus.

¶ Trouthe and compassyon kepeth a kynge, and his place of astate, with mercye is stablysshed. Salomon

¶ O ye kynges, if ye delyte in hyghe places, and sceptours, make moche of sapience. Sapientia.

¶ Mooste happye is that publyke weale, Plato.

where eyther menne studyouse of wysedome doo reygne, or where the kynge is studyouse of wysedome.

Seneca. ¶ To be in a fury, it may be callyd womanly.
¶ It neuer besemeth a kynge to be angry.
¶ If thou wylte subdewe all thynges vnto the, subdewe thy selfe vnto reason: If reasone rule the, thou shalt rule many.
¶ It besemeth men to feare theyr prynce, but moche more to loue hym.

LENDYNG AND BORROVVYNG.

Salomon ¶ Lende not to a greatter than thou arte, and if thou haste lende, accompt it for loste.

LOSSE OF A FRENDE OR OF GOODES.

Salomon He that is robbed and loseth his coote, where he hath no moo, if he had leauer lament hym selfe, than to looke aboute hym, and prouide howe to escape frome colde takynge, and to fynd some thynge to couer his shoulders with, woldest thou not thynke hym to be a naturall foole? Thou hast buried hym, whom thou dyddest loue: Seke now for hym, whom thou mayst loue. It is moche better to prepare eftesoones a frende, than to wepe for a frende.

LABOVR.

By custome of labour we shall make the peyne moze easy to suffer. Tullius.

¶ Cato in an ozation whyche he made to the menne of armes of Numantia, sayde, Consyder in your myndes my felowes, that whan ye doo a thynge well by labour and trauayle, the labour sone passeth, the thyng well done alway remayneth. But if ye do yll by inozdynate pleasure, the pleasure sone vanisheth, but the dede that is yll done neuer remoueth. Cato.

¶ It is a token of a feble and tender courage to flee from thynges labozyouse and peynfull, of the fozbearynge whereof slouthe is ingendzed, and nycenesse, and theyr contynuall companyon vnthryftynes. Pontanus.

¶ To labour in vayne, and a man werynge hym selfe to gette nought but displeasure is extreme peuysshenes. Salustius.

LAVVE.

No lawe is to all men commodyouse, it is ynough if to the moze parte, and in a generaltie it be sufficient. Liuius.34.

¶ Sharpe punysshement of vnlefull actes is the discipline to lyue well and warely. Cecilius.

¶ The kynge Antiochus wzote to the cy- Plutarch.

tics.

ties b einge vnder his obeysaunce, commaundyng e theym, that if he requyred theym by his letters to do any thynge that was contrary vn to his lawes, that as to hym that was ignoraunt they shulde repugne and deny it.

Dion. ¶ Traiane the emperour moste noble and valyant, by no marciall affaires mought be calyd from gyuyng lawes to his people, but that nowe in one place, sommetyme in an other he wolde sytte openly and here suites, and alsoo gyue iudgementes.

¶ The lawe is good if it be lefully vsed.

Paulus. ¶ The people that are without lawe, and doo that whiche in the lawe is conteyned, they be a lawe to them selues.

Tullius. ¶ This is ones certayne, lawes were inuented for the preseruation of people and countreyes, and for the quyete and prosperouse lyfe and astate of men that lyue vndernethe theym.

Arcesila' ¶ Lyke as where there be many physytions and medicynes, there are many dyseases, soo where as are many lawes, there be many myschieues and greattest iniuries.

LAVVES.

Modestin' Where menne apprehended in a lyttell trespas, some be greuously punysshed, somme vneth are touched, it is greatte

cause

cause of dyscorde in a weale publyke.

¶ Lawe is a high reason ingendred in nature, whiche commaundeth that which ought to be done, and forbydbeth the contrary. Tullius.

¶ Lawes of men may be lykened to copwebbes, whych do tye lyttell flyes faste, and with great flyes are brast. Anaxagoras.

LECHERY.

LEchery is ennemy to god, and enemy to vertues, it consumeth all substance, and delytynge in the appetite present, letteth that a man can not thynke on pouertie, which is not longe absent. Augustin.

¶ If we wyll consyder the excellency of mannes Nature, and the dygnitie therof, we shall well perceyue, howe fowle and dishoneste thing it is to be resolued in lechery and to lyue wantonlye. Tullius.

¶ Contrary wyse how honest and fayre thyng it is to lyue temperately, contynentlye, sadly, and soberly.

¶ Youthe vntemperate, and full of lecherye, maketh the bodye to be in age wytherd and feble.

LIBERTIE.

IN verye moche lybertie it is harde to be moderate, or to putte a brydell to wanton affections. Hieronymus.

They

Seneca. ¶ They be out of lybertie, that do not labour in theyr owne busyneſſe, they ſlepe at an other mannes wynke, and ſet theyr feete where an nother man ſteppeth.

¶ What is elles lybertie, but to lyue as thou woldeſt?

Theren. ¶ Truely of ouermoch lycence happeth great peſtylence.

LIBERALITIE.

Ariſtotel. ethic. 4. Ariſtotel. HE onely is lyberalle, the whyche ſpendeth after his ſubſtaunce, and as it is nedefull.

¶ Lyberalitie is not in the multitude or quantitie of that whyche is gyuen, but in the fayſon of hym that gyueth, for he dyſpoſeth it after his ſubſtaunce.

Seneca. ¶ He gyueth very late, that gyueth not vntyl his frende craueth.

¶ Beware that thy benefytte excede not thy ſubſtaunce, for in ſuche lyberalitie is an appetite to take vnlefully, that there lacke nothynge to gyue away bounteouſely: for where men gyue and be nedy, they be conſtrayned to plucke eftſones from other, of whom they purchaſe more hatred than fauour of theym that they gyue to.

¶ In gyuynge, theſe thynges muſte be conſydered, what thynge, and to whome, howe, where,

where, and wherfore thou gyuest.

¶ When thou employest a benefyte chose such a persone as is playne and honeste, of good remembraunce, thankefull, absteynynge from the goodes of other, no nygarde of his owne, and specyally to all men beneuolent. Tullius.

¶ The greatnesse of the benefyte is declared, or by the commoditie, or by the honesty, or by the necessitie.

¶ There be two fountaynes, whyche do approue lyberalytie, a sure iudgemente, and an honest fauour. Valerius.

LIFE EVERLASTING.

O The deepe rychesse of the wysedome and knowledge of god, the iudgementes of theym, howe ymposyble is it to comprehende, howe impossible is it by sekyng to fynde them. Who knoweth the mynde of the lorde, or who was his counsaylour, or fyrst gaue it to hym? and he shall be recompenced for of hym, and by hym, and in hym are all thynges, to hym be glorye vnto the worlde of worldes. Amen. Paulus. Wysdom.

¶ That whyche god hath prepared for them that doo loue hym, sayethe dothe not take it, hope dothe not touche it, charitie dothe not apprehende it, it passeth all deuyses and wyssches, Augustin.

thes, gotten it may be, estemed it can not be.

Augustin. ¶ We may lyghtlyer telle, what is not in the lyfe euerlastynge, than what thynges be there. ¶ There is no deathe, there is no waylynge, there is no werynesse, there is noo sykenesse, there is no hunger, no thyrste, no chaufynge, no corruption, no necessitie, no heuynesse, noo sorowe.

LOYALTIE.

Salomon ¶ The lyenge lyppes are to god abhominable, they that do truely do please hym.

MALICE.

Tullius. Who that prouydeth for an nothers dystruction, lette hym be sure that a lyke pestylence is prouyded for hym, so that of a lyke thynge he shall soone after be partener.

Sapien. ¶ By malyce a man sleeth his owne sowle.

Seneca. ¶ Malyce drynkethe the more parte of his owne venym. Serpentes, the venym whyche they haue for the dystruction of men, without theyr owne peryll they kepe it, malyce hurteth hym moste, whyche dothe reteyne it.

MARIAGE.

Plutarch' Like as in chaffe or heares of an haare, fyre is soone kyndled and soone put out, excepte somme other thynge be myxt

with

with it to nourysshe and kepe it: soo loue sodaynly inflamed in man and wyfe with beautie or personage may not dure longe, except beinge ioyned with good conditions, it be nourysshed with wysedome, and therby receyueth a lyuely affection.

¶ Women that had leauer rule foolysshe husbandes, than obey wyse menne, be lyke theym whyche wolde rather leade a blynde man, than folowe hym, that hath bothe syghte and good vnderstandynge.

¶ Howse and goodes we receyue of our frendes, a wyse wyfe is properly gyuen of god. Salomon

¶ Departe not from a wyfe that is sadde and wyse, whyche thou haste taken in the feare of god, the grace that is in her honesty surmounteth all rychesse. Ecclesiast.

¶ Art thou bounden to a wyfe? seke not to be lowsed. Paulus.

¶ Arte thou louse from a wyfe? seeke not to be maryed.

¶ Mariage in all thynges is honourable, and the bedde immaculate, for god shall iudge fornycatours and also aduoutrers.

¶ Themistocles a nobleman, hauynge but oone doughter, demaunded of her, whether she wolde be maryed eyther to a poore manne hauynge worshypfull maners, or to a greatte man with lewde condycions. She aunswered, Syr, I hadde leauer haue a man lackyng pos- Themistocles.

sessions, than possessions lackynge a man.

Varro. ¶ The vyce of a wyfe is eyther to be taken awaye, or to be suffered. He that taketh it away, maketh the wyfe more commodiouse, he that suffereth maketh hym selfe better, by exercysynge of pacience.

MERCY.

Seneca. MErcy is a temperaunce of mynde in the power to auenge.

¶ Compassiō regardith not the cause, but the astate of the person. Mercy is ioyned with reason.

Tullius. ¶ Nothynge is more commendable, nothynge is more worthy to haue place in a great man, than placabilitie of mercy.

Christus apud Matt. ¶ Blessed be they that are mercyfull, for they shall be sure of mercy.

¶ Amonge many vertues none is more wonderfull, or more gratious than mercye, for in nothynge men doo more approche towarde god, than in gyuynge to men health. Fortune may do no more, nor also nature can wylle no more, than preserue lyfe.

MANERS OF MEN.

Seneca. IN felycitie is inperfection, where thynges dyshoneste do not onely delyte, but also contente, and there ceasseth hope of all re-

medy

remedy, where that whyche was vyce is turned to be maners.

NATVRE.

VVyttes inforced do bryngе thynges yll to passe. The labour is in vayne, wherein nature stryueth. Seneca.

¶ All nature of beastes, foules, serpentes, and of al other thynges by mans nature is tamed.

¶ That whiche is infixed and ingendred by nature is not lyghtly remoued by crafte. Iacobus.

¶ Thou doest naughte thou man mooste vnkynde, whyche sayeste that thou haste nooothynge of god, but of nature. I tell the, Nature withoute god is nothynge, nor god is without nature, but bothe are one, and be not dyuers in offyce. Seneca.

NECESSITIE.

NEcessitie maketh that quycke, whyche els wold be dull, and oft tymes dispaire is chiefe cause of hope. Q. Curti.

¶ Suffer and blame not that, whyche thou mayst not escape. P. Mimus.

¶ Thynke howe they that be gyued, take lyste greuously the weyghte of theyr yrons, and lette of theyr goynge. At the laste, whan Seneca.

they leaue to dysdayne those thynges, and do determyne to suffre theym, necessitie compelleth theym to beare it valyantlye, and custome to thynke the peyne easy.

¶ It is Necessytie that in perylle of wzecke dyschargeth the shyppe of his burdeyne. It is necessitie, that by pluckynge downe howses doo kepe them from bzennyng, Tyme maketh necessitie a lawe.

NOBILITIE.

Lactãtius. What nobylitie rychesse oz puyssaunce may be stedfast and sure, sens god may make kynges baser, ye than those that be lowest.

Hieronymus. ¶ The onely lybertie befoze god is, Not to do scrupze to synne.

¶ The chiefe nobylitie befoze god is, To excelle in all vertue.

Chrisost. ¶ What anayleth noble lynage to hym, whiche is with vyllayne maners repzoched? oz what repzoche is a pooze stocke vnto hym, whyche is with good maners adourned?

¶ He that boosteth alwaye of his auncestours, declareth hym selfe to be vnwozthye of prayses.

Salustius. ¶ The mozе honourable, that the lyfe of the auncestoure is after estemed, the mooze repzochefull is the vyce of the lynage that them

succes

succedeth.

¶ Iphicrates a valyant capytayne, but the sonne of a showmaker, beinge therewith imbrayded of Hermodius a noble manne borne, aunswered in this wyse. My bloudde taketh begynnynge at me, and thy bloude at the now taketh her farewell. Iphicrates

OBSTINACY.

¶ To resyste in vayne, and with moche trauayle, to gette nought but displeasure, is extreme foly. Salustius.

OBEDIENCE.

What maner obedience maye be there, where vyce is moche made of, and rulers not regarded, whose contempte is the originall fountayne of myschiefe in euery weale publyke. Pontanus

¶ Ye seruauntes obeye ye your soucraygnes carnall in all thynges, not seruynge to the eie, as it were to please men, but in symplicitie of thought, fearynge almyghty god. Paulus.

¶ Better is obedience than sacrifice. Salomon

¶ He that resysteth authoritie, resysteth godis ordynaunce. Paulus.

¶ It is a generall couenaunt made by mankynde to be obedyente to kynges, howe mo-

 Augustin.

the more vnto god, whyche reygneth ouer all creatures?

Bernard. ¶ If thou wylt be wyse, be euer obedyent, for it is wrytten, Despyest thou wysedome, than kepe the commandementes, and god wyl gyue her vnto the.

Theopõpus. ¶ Theopompus the kynge of Lacedemonia, to one whyche sayde, That the countrey was well kepte, bycause that kynges there knewe howe to gouerne: He aunswered, No nat so, but rather bycause the people knoweth howe to obey theym.

Aristotel. ¶ Some fautes of rulers and offycers ought to be tollerate, for he that gothe about to correcte, shall not profytte soo moche, as vse to dysobeye theyr superyours, shall bryng to men detryment.

PACIENCE.

Ecclesiast. The pacient man wylle suffer for a tyme, and after shall comme restytution of gladnesse.

¶ All that happeneth vnto the, suffre in thy trouble, and haue pacyence alwaye in thy pouertie: for golde and syluer are proued with fyre, and men be acceptable whan they be in the ouen of worldly aduersitie.

Ambros. ¶ Better is he that contempneth wrouge, than he that is greued therewith, for he that con-

contemneth it, doth despise it, as if he felte it not, but he that is greued therewith, is tourmented, as if he felte it.

¶ If thou wylte be noble of courage, suppose that no displeasure may happen vnto the, but say this of thyne ennemye, He wold haue hurte me, but he hurteth me not: and whan thou perceyuest hym to be in thy danger, think that to be vengeãce sufficient that thou mought best be reuenged. Seneca.

PEACE.

Blessed be they that make peace, for they shall be callyd the chyldren of god. Christus apud Matt.

¶ Euery realme deuyded agaynste hym selfe shall be made desolate, and euery citie or house in him self deuided shal not stãd or abide. Idem.

¶ He that hathe not peace of the harte, the mouthe, and the acte, ought not to be callyd a chrysten man. Augustin.

¶ He that punysheth his body and kepeth not concorde, he prayseth god on the taber and not in the quyre. Hieronymus.

PERIVRY.

He that prouoketh a man for to sweare, and knoweth that he shall sweare falsely, he is worse than a murderer, for a

murderer, sleeth the bodye, but he sleeth the sowle, ye two sowles togyther, his, whom he procured to sweare, and also his owne.

Tullius. ¶The punysshement of periurye by goddis lawe is dethe, by mans law perpetual infamy.

Augustin. ¶I saye vnto you, that ye in noo wyse doo sweare, leste that by swearynge ye come to the poynte to sweare lyghtly, and by that lyghtenesse ye come vnto custome, and from custome ye fall into periurye.

Io, Chrys. ¶He that is redye to be forsworne, he seemeth to be forsworne before he sweare falsely, for god iudgeth not onely by deedes, but also by thoughtes, whyche procede frome the harte.

Idem. ¶No man sweareth often, but he is sometyme forsworne, lyke as he that vsethe to speake moche, speaketh somtyme thynges out of season.

Isidorus. ¶He is a double offendoure that taketh the name of god in vayne, and deceyuethe his neyghbour.

PERYLL.

Q. Curti'. There is nothynge so sure, that it is out of daunger, perhaunce of that thyng, whyche is of no puyssaunce.

Socrates. ¶If thou mayst not clerely eschape out of peryll, chose rather to dye honestly, than to lyue shamefully.

Powers

POVERTIE.

IT is soone made redye and easye, that nature desireth, to thinges superfluouse, sweat is requyred. Seneca.

¶ The patyence of pooze men at the ende shal not perysshe. Dauid.

¶ Better is lyttell in the feare of our lord, thā great treasure, whiche wyll neuer be saciate. Salomon.

¶ They be pooze in spirite, which whan they do good, they gyue prayses to god, whan they do yll, they lay faute in them selues. Augustin.

¶ The lyfe of man is not in aboundaunce of rychesse, but in vertue and faythe, this treasure shall make the a rythe manne, yf thou be ryche to godwarde. Ambrosi.

¶ If thou wylte lyue after nature, thou shalt neuer be pooze, yf after thyne opynyon, thou shalte neuer be ryche. Seneca.

PRAYER.

GOd is farre from them, whyche do not honour hym, and gladly he wyll here the prayers of good men. Salomon

¶ Watche and praye ye, that ye entre not into temptation. Christus

¶ Thy prayer is thy speche vnto God, whan thou redest, god talketh with the: whan thou prayest thou talkest with god. Augustin.

Augustin. ¶ The two wynges, wherwith a man fleeth vnto god, be these, if thou forgyuest hym, whiche hath offended the, and helpest hym, who hath nede of the.

Hieronymus. ¶ With fastynge corporall passyons are to be cured, with prayer the pestylence of mannes mynde is to be healyd.

PVISSAVNCE.

Seneca. ¶ It is a pestylent puissance, to be of power to do harme.

PRODIGALITIE.

Tullius. What thynge is more foolyshe, than to indeuour thy selfe to do gladly a thyng that thou mayst do it no longer?

Tullius. ¶ Excessiue expenses of that whyche shulde mayntayne thy householde, dryncth vp the fountayne of iuste lyberalite.

PROSPERITIE.

Augustin. If god suffre yll men to haue moche prosperitie, than his indygnation is moche more greuouse. If he leaue ylle deedes vnpunyshed than is his punyshement more dreadefull and perylous.

Idem. ¶ The worlde is more daungerouse langhyng

ynge than lowzynge.

¶ If thou haddest the wysedome of Salomon, the beautie of Absolon, the puyssaunce of Samson, the longe lyfe of Enoch, the rychesse of Crœsus, the power of Octauiane, what can all this auayle the? whan fynallye the bodye is gyuen to wormes, the sowle vnto deuylles, to be with the ryche man in peyne euerlastynge. Hieronymus.

¶ In all foztunes aduersitie, the most vnhappy chaunce is, to haue ben ones happy. Boetius.

¶ Perfite felicitie is the vse of vertue. Arist.

¶ Moche aboundaunce maketh cozne to lye, bowghes are bzoken with theyr owne bourdeyn, the fruite that commeth often, commeth seldome to ryppenesse. Seneca.

PROVIDENCE.

PLato doothe lyken mannes lyfe vnto a chaunce of dyce, the better it is, the moze is it despyed of hym that casteth it, but what soo euer chaunce commeth, there is good crafte in the vsynge of euery thynge as it happeth, the oone is not in vs, that is to saye, what we shall throwe: the other is in vs, yf we be wyse, that is to saye, to take in good wozthe the chaunce that dothe falle, and appoynte to euerye thynge his place, so that the thynge that well chaunceth, mare Plato.

profyte vs, and that whyche euyll chaunceth may not indomage vs.

PRYDE.

Ecclesiast. THyre kynde of thynges my sowle hathe moche hated, and I am moche discontent with theyr disposition.

¶ A pooze man prowde, a greate man a lyar, an olde man a foole, and lackynge discretion.

Iacobus. ¶ God resysteth them that be proude, and to them that be humble, he gyueth his grace.

Phocilides. ¶ Be not prowde in wysedome, in strengthe, noz in rychesse, it is one god that is wyse, puissant, and full of felicitie.

PRVDENCE.

Tullius. PRudence consysteth in the knowledge of thynges good and yll.

Salomon. ¶ A wyse man dothe all thynge by counsell, and a foole soone discouereth his foly.

Ecclesiast. ¶ Moze easyly may one resist yll motions, thā rule them, and moze easyly refuse theym than moderate them.

Liuius.30. ¶ To hym whome foztune neuer deceyued, it is no foly to remembze the vncertaynte of sundzy aduentures.

Salustius. ¶ The helpe of God is not onely gotten with wyshes and prayers, but by vygylante

study, dylygent executynge, and wyse counsatlynge, all thynges come to passe.

¶ Separate them that do craftily flatter the from those that do faythfully loue the, leste yll men haue moste profyte by the. Socrates.

¶ Be sure of frendes, that speake not ay plesauntly. Aeschilus

¶ Those, whyche to contente the wyll speake vnthryftyly, forbyd theym thy howse, and put them out quyckely.

PROMISE.

These promyses are not to be kept, whiche a man maketh eyther by feare compelyd, or by crafte deceyued. Tul. off. 1.

¶ The noble kynge Agesilaus, to one whyche sayde to hym, ye haue promysed: By god said he, that haue I, yf it be ryghte, If not, I than spake, but I promysed not. Agesila.

¶ The foundation of iustyce is credence, that is to saye, constantnes and trouthe in sayinges and promyses. Tullius.

¶ Those promyses are not to be kepte, which be harmefull to them, vnto whom thou haste promysed, or by the whiche thou shalte receiue more detrymente, than they, to whome thou madest promyse, may therby take profyte.

¶ O the shamefull confessyon of fraude and commune myschiefe of manne: more credence Seneca.

is gyuen to mennes sygnettes, than to theyr sowles.

PASTYME.

Tul. off. 1. NAture brought vs not forthe, as we shulde seme to be made for pastyme and solace, but rather to grauytie and studies of more weighty importance.

¶ Recreation of wyttes are to be suffred, for whan they haue a whyle rested, they spryngē vp oftentymes more better and quycker.

PVBLIKE VVEALE.

Seneca. TO vse the publyke weale for a particular gayne or aduauntage, is not onely a thyng fowle and dyshoneſt, but also mischeuous and very abhomynable.

Plutarch. ¶ To chaunge sodaynly the customes and disposition of people, and with newe lawes hastyly to rule them, it is not only harde, but also vnsure, as the thynge that requyreth moche tyme with great power and authoritie.

¶ Lyke as the hande dryuyded in fyngers, is therefore neuer the feebler, but to euerye pourpose is the apter and redyer: soo he that ioyneth to hym other in the gouernance of a weale publyke, ayded with companye, shall accomplysshe the thynge in experyence

the

the more effectually.

¶ A prynce of a weale publyke ought with all studye and dylygence, expelle and dryue oute of his countreye ambycyon and sumptuouse expences, wherewith the mynde beynge nourysshed and styred, is made more cruelle and fyerce, and with a prodygalle wantonnesse, appereth to be ryottouse: and yf he can not bryng it to passe, at the leaste lette hym abhorre theym, and kepe hym selfe from them, and resyst to his power those that desyre it, and with al myschiefe do assay to atteyne it.

¶ Dwelle not (sayde Plato) where superfluous expenses doo surmount the reuenues, nor where vile menne be more made of than good menne, nor where the rulers, for the more part be lyers. Plato in Laertio.

QVIETNES OF MYNDE.

ARte thou putte from thyne offyce: thou shalte be the more at home, and the better applye thyne owne busyneſſe. Plutarch.

Thou labourest to be nyghe the kynge, but thou arte dysappoynted, thou shalte lyue more surely, and in the lasse busyneſſe. But thou arte tourmoyled with moche eare and busyneſſe: ye warme water (as Pyndare sayth) bothe not soo swetely ease and comforte the

deby-

delycate membres, as honour ioyned with authoritie maketh labour pleasant, and to swcat easyly.

Seneca. ¶ To hym that wolde be quycte, and lyue in moste suretie, the ryghte waye is, to sette nought by exteriour thynges, and to be onely contented with vertue: for who soo euer estemeth any thynge to be aboue vertue, ye or to be good, but vertue oonely: he setteth forthe his breaste naked to all thynge that fleeth frome the hande of blynde Fortune, and with greatte studye and dylygence abydethe her shotte.

REASON.

Tullius. NOt onely fortune helpeth menne that be valyaunt (as is the olde prouerbe) but reason moche more, whiche as it were with preceptes, confyrmeth the puyssaunce of prowesse.

¶ What thynge in a man is beste? Reason: for by that he gothe before beastes, and foloweth the Goddis. Wherefore a perfecte reasone is that good, whiche properly belongeth to manne, all other thynges is to hym commune with beastes. for yf he be stronge, so is the lyon: yf he be fayre, soo is the prcocke: yf he be swyfte, soo is the horse, I do not saye that in euerye of these thynges, the

other

other surmounte hym, for I seeke not that thynge, whyche is mooste excellente in hym, but that whyche is his owne, and belongeth properly to hym, for as he hathe substaunce, soo hath the trees: And as he hathe voluntarye meuynge, in lykewyse hath not onely the beastes, but also the wourmes, If he haue a voyce, so hath dogges, and moche lowder, the egles moze sharpe and percynge, the bull moch greatter, the nyghtyngale sweter. Than what thynge propzely is a mans owne? surely reason: for that beinge in the ryghte course and perfecte, maketh a man full of felicitie.

RELIGION.

RElygion pure and immaculate in the syght of god, is to succour pooze chyldzen and wydowes in theyr trybulation, and to kepe them selfe vncorrupted in this temporall woylde. Iacobus.

The is a stronge thefe, and tourneth goddis howse into a thefes cabyn, that of relygion seketh promotion. Hieronymus.

REPORT.

AMonge thy frendes, detracte not the kynge, nor in the mooste secrete place of thy chaumber repozte none euyll of a great man: for the byzdes of heauen wyl Ecclesiast.

beare about thy voyce, and they that haue teethers, wyll telle thyne opynion.

RICHES.

Q. Curti⁹. TO moche rychesse maketh place to losse.

¶ Some thynges be moze easily gotten than kepte.

Salomon. ¶ Rychesse shall nothynge auayle, whan god wyll take vengeaunce: good dedes shall delyuer man from damnation.

Salomon. ¶ Substaunce soone gotten shall appaire: and that whiche is gathered by lytell and lytell, shall increase in thy handes.

¶ Ryches becommeth not a foole, noz a vyle seruaunt to haue rule ouer princis.

¶ He that gadzeth treasure with a tongue ful of lyes, is vaynglozious and foolyshe, and at the last shall fall into the halters of dethe.

Ecclesiast. ¶ That ryche man is blessed, that is founde without blemyshe, and that foloweth not rychesse, noz putteth his truste in money and treasure. Lette see who is he, and we wyl commende hym. Foz in his lyfe he hathe doone wonders.

Paulus. ¶ They that wolde be ryche do fall into temptation, and the snare of the dyuell, also into many vnpzofytable and harmefulle desyres, whiche dzowne men in dethe and pardition.

Paulus. ¶ Commaunde thou the ryche menne of this wozlde, that they presume not to hyghely, noz

truste

trust to the incertaynte of theyr ryches, but to do wel in god, that lyueth euer, whyche gyueth vs abundauntly all thynges to vse at our lybertie, and to be ryche in good werkes, and to gyue gentilly, to participate with other, and to make with theyr treasure a good foundation for the tyme commynge, for attaynynge to the lyfe, whiche is very certayne.

SAPIENCE.

MEnne callyd wyse menne are not to be honoured for euerye worde that they speake, but for their stabylitie and constancy in vertue. Tullius tusc. 5.

¶ Dryuels becomme wyse by companye of wyse men. Euripides

¶ The ardente desyre of wysdome bryngethe one to the euerlastynge kyngedome. Sapientia.

¶ O ye rulers of people, see that ye loue wysedome, that ye maye haue a perpetualle kyngedome. Ecclesiast.

¶ The roote of wysedom is to feare god, and the braunches therof be of longe lyfe. Ecclesiast.

¶ A wyse harte and that hath vnderstandyng wyll abstayne from yl dedes, and in warkes of iustyce, his purpose shall prosper.

¶ The thoughtes of a wyse man at no tyme, nor for any feare shall be depraued.

¶ A temperate and moderate personne, ne- Tullius.

des muste be constaunt, he that is constaunt, is quyete of mynde, he that is quyete, hath noo vexation, and consequently, no greke or disese: and al these thinges do perteyn to a wyse man. Wherfore it foloweth, noo grieke or dysease may be in a wyse man.

Seneca. ¶ The greattest token and office of sapience, is that the dedes doo agree with the wordes, and that the persone be euer one, and lyke to hym selfe.

¶ Lette thy mynde and thoughtes hereto extende: onely wysshe and busyly care, for to be with thy selfe alwaye contente, and satisfyed with the goodes that of the do procede, all other desyres referrynge to god.

Sapientia. ¶ Wysedome excelleth strengthe, and the prudent person, is to be preferred before him that is puissaunt.

¶ A wyse mans ioy is so surely wrought, that no fortune may breake it, and is alway and in euery place quiete: It dependeth on none other thynge but it self, nor loketh for the fauour of man or of fortune.

SCRIPTVRE.

Paulus. ALl scripture inspyred of God is profytable to teache or to reproue, to correct, to instructe in Iustyce, that the man of god be perfytte, and fournysshed vnto euery

ry good warke.

¶ The scripture and the creature serue bothe for this pourpose, that he maye be sought for and loued, that created the creature, and inspyred the scripture. Augustin.

¶ If accordynge to the sayenge of Paule, Christe is the vertue of God and his wysedome, he that knoweth not Scrypture, knoweth not the vertue and wysedome of god, for the ignorauunce of scripture is lacke of knowledge of Christe. Hieronymus.

¶ Lette vs not thynke that the gospelle is in the wordes of scripture, but in the vnderstandynge, not in the skynne, but in the marowe, not in the leaues of wordes, but in the depe rootes of reason. Idem.

SIMPLICITIE OR PLAYNNES.

THe symplycitie of iuste men shal adresse them to god, And the decepte of yll men shall be theyr dystruction. Salomon.

¶ The iuste man that walketh in his symplicitie shall leaue his chyldren after hym happy.

¶ Prudence withoute symplycitie is malyce and crafte, and symplicitie without prudence is maystresse of foly. Hieronymus.

SYCKENES.

Seneca. SUfferance of syckenesse is tollerable, yf thou contemne that whyche laste of al the dothe menace.

Salomon ¶ In many meates is hyd moche syckenes.

Seneca. ¶ Nothynge so moche letteth helthe, as ofte chaunge of medycines. The plante neuer prouceth, that is oftentymes sette.

Io. Damascenus. ¶ The fyrste cure of syckenes, is the preparation of good ayre, whyche conserueth the harte: The seconde is moderation and order of meate and drynke: The thyrde is in dyrection of labour and reste: the fourth is forbearynge to moche slepe and watche: The fyfthe is the discretion in expellynge or stoppinge the humoures: The syxte is the temperaunce of gladnesse, angre, feare, and sorowe. The departynge of these frome theyr equall temperaunce is cause of all syckenesse.

SVPERSTITION.

Q Curti⁹. NOthynge more effectually ruleth a multitude than superstition, els be they vnruly cruell and mutable.

Tullius. ¶ Not onely phylosophers, but all our forefathers dydde euer separate Superstytion, frome trewe relygion: for they whyche prayed all daye, that theyr chylderne moughte ouer-

lyue

lyue them, were callyd superstitious, whyche name afterwarde was larger extended.

¶ He that is inclyned to superstition, shall neuer be quyete.

¶ Superstition is a madde errour, for it feareth theym, whyche oughte to be loued, and whome she worshyppeth, them dothe she vyolate, what dyuersitie is it, whether thou denyest god, or speakest yll of hym? Seneca.

SHAMEFASTNES.

That which thou art ashamed to speake, be also ashamed to thynke. Hieronymus.

¶ Shamefastnesse is to be moche made of, for as longe as that abydeth in the mynde, there is yet a place for good hope to reste in. Seneca.

¶ Diogenes beholdynge a yonge man blusche, sayd vnto hym: sonne be of good comfort, this is the ryght colour of vertue. Diogenes

SILENCE.

Receyue not a swalowe into thy howse, that is to saye, haue not in thy howse clatterers and men full of language. Pythagoras.

¶ An yll man is sooner vanquyshed with silence than with aunsweres: for malyce is sooner styred with wordes than reformed. Chrisost.

Salomon ¶ Lyke as a citie is, whyche standeth wyde open, and is not compassed with walles: so is a man, whiche can not kepe sylence.

TRVTH.

Dauid. ALL the wayes of our lorde is mercy and trouthe.

Hieronymus. ¶ Lette thy tounge be ignorannt of lyenge and swearynge, and loue so well truthe, that what soo euer thou speakest, thynke that thou swearest.

Lactātius ¶ Trouthe most commonly, with many wordes is shatered to nothynge.

TEMPERANCE.

Plutarch⁹ TO a wel ordered countrey or citie those expences be thought mete and conuenience, that be lyttell and moderate, the ende wherof is necessary and honeste, pleasant and thankefull: so that it lacke bothe reproche and damage.

Plutarch⁹ ¶ A temperate end moderate personne, not wanton nor affectionate to his owne appetyte, maye be to noo manne in his countreye chargeouse, to noo man crucile or greuouse, to noo manne daungerouse: For he is of nature familyar and gentylle, easye to men that wyll come and speake with hym, whose howse

is

is vnlocked, not shutte, but open to all menne where euery man, as it were in tempestes and stormes, may repayre for theyr succours.

¶ What dothe that man lacke to lyue in felicitie, whom valyant courage deliuereth from all sorowe and feare, and Temperance calleth from carnall appetite, and letteth hym not excede in foolysche reioysynge?

TALE BEARERS.

THelle no ylle tales of god and his sayntes, nor reporte not yll of the prynce of thy countrey. Salomon

¶ Ill reporters be to god odyouse. Paulus.

¶ More offendeth the tale bearer that mynysheth the loue in a mans harte from his nygh frende or neyghbour, thannne he that pulleth meate frome the mouthe of a hungry begger. Hieronymus.

For lyke as the sowle is more precyouse than the mortall bodye: soo is the sode of the sowle of more estymation, than the nourysshemente of carrayne.

VERTVE.

NO manne maye be sayde to lyue a shorte tyme, that hath attained of perfect vertue the perfecte rewarde.

Gelasius. ¶ It besemeth vertue to be fre from al drede, and out of subiection.

Tullius. Tusc. ¶ Vertue is euer one with moste depe rootes perfectely sette, whiche with no maner of vyolence may be distroyed.

Aristotel. ¶ It is the vertue of an honourable personage, commendably to rule, and also be ruled.

Paulus. ¶ Flee frome ponge and wanton desyres, and folowe Justyce, fayethe, charytie, and peace, with theym whyche honour god with a cleane harte.

Lactãtius. ¶ Vertue is to be honoured, not the ymage of vertue, nor she is not to be honoured with censynge or prayer, but onely with a good wylle and purpose.

Paulus. ¶ Vertue is to restrayne anger, to mytigate desyre, and refrayne carnall pleasure.

¶ The fruites of the spirite is charitie, ioyfulneste, peace, pacience, bounteousnes, goodneste, longe suffrance, gentylneste, fayethe, temperance, contynence, and chastitie.

Arist. ¶ As the commynge of one swalowe maketh not sprynge tyme, nor one hotte daye or howre maketh not sommer: soo one vertue makethe not a vertuous person, nor one lyttell tyme in prosperytie, setteth not a manne in perfecte felicitie.

Salustius. ¶ Where rychesse is honoured, and estimation rule and authoritie thereon attendeth, there vertue waxeth dull, pouertie is hadde in

repro-

reproche, innocency is reputed for yll wylle or malyce.

VOLVPTVOVSNES.

CAto the elder inuchyng against the peo- Cato.
ple for theyr inordynate lyuyng. sayde, It is in vayne to talke to a bealye that lacketh eares.

VVYFE.

AFoolyshe chylde is the fathers harte- Salomon
sorow, and a brawlynge wyfe is a house alway droppynge.

¶ A wyse woman buyldeth vp a howse.

¶ An vnwyse woman wyll destroye with her handes that whiche is buylded.

¶ That mā is blessed that hath a good wyfe: Philo in
the peres of them therby are doubled. Sapien.

¶ No head is more mysscheuous thā the head Ecclesiast.
of an adder, no wratthe exceedeth the wrath of a woman.

¶ It is more pleasaunt abydynge with a ly- on or dragon, than to dwelle with a vengea- ble woman.

¶ Lyke as the klymmynge on a sondy hylle is to the feete of an olde man, so is a clatteryng woman to a man that is quyete.

¶ A womanne if she haue soucrayntie, is to her

her husbande frowarde and contrary.

¶ Giue not to the water that seruith thy hous neuer so lyttell an issue: nor to an ylle wyfe lycence to wander.

¶ A constant wyfe reioyseth her husband, and in peace shall prolonge the terme of his lyfe.

¶ A stedfast woman is a golden pyllar set on bases of syluer.

VAYNGLORY.

Paulus. LEtte vs not be desyrouse of vayngloryе, one prouokynge the other with mutuall enuye.

Augustin. ¶ The vaynglory of this worlde is a deceytfull swetenes, an vnfruitfull labour, a contynuall feare, a daungerous aduauncement, a begynnyng without prouydence, an ende without repentaunce.

Ambrosi. ¶ There is not so moche ioye in hyghe clymmyng vpwarde, as there is sorowe in fallyng harde downewarde, nor so moche renoume after victory, as after ruine reproche of foly.

¶ What shulde he that is stronge, auaunte of his strengthe, whom bodyly sycknesse bryngeth to feblenesse?

¶ What shoulde the ryche manne auaunt of his rychesse, whose hope by a theefe or a tyrant is soone dysappoynted?

Vir-

VIRGINITIE.

VIrginitie is syster of aungelles, vayn- Cyprian.
quysher of lustes, pryncesse of vertues, possessour of good thynges.

¶ The woman vnmaryed, and the mayden Paulus.
vncorrupted, thynke on thynges that perteyn vnto god, to the intente to be holy in body and sowle.

¶ What profyteth a hole body with a mynde Augustin.
corrupted? Better is an humble matrimonye, than a proude virginitie.

¶ A maydens speche wolde be circumspecte, Ambros.
sober, and selde: not so excellent in eloquence, as in bashefulnesse Whan thou speakest, lette menne meruayle at thy shamefastnesse: whan thou speakest not, lette theym wonder at thy wysedome and soberncsse.

VVRATH.

A Foole immedyately dyscouerethe his Salomon.
angre, he that hydeth his iniurye, is wyse and crafty.

¶ An angry person prouoketh contention, but he that is pacyent, appeaseth debate, whan it is styred.

¶ Be not familyar with a man full of angre, nor keepe not companye with a furyouse person, leaste thou lerne his wayes, and cause thy

thy sowle therby to offende.

Iacobus. ¶ Let euery man be swyfte in herynge, slowe in speche, and slowe in displeasure.

Gregori⁹. ¶ By wrathe, wysedome is lost, so that it can not appere, what shoulde be done, nor howe it ought to be done.

Seneca. ¶ The chiefe remedy of angre is delay, that the fury may abate, and the darknes that maketh wytte blynde, may decaye, or at the leste way be not so grosse.

Bias. ¶ Haste and wrathe be the chiefe enemyes of counsayle.

Plato. ¶ Plato, beinge demaunded, wherby a wyse man is best knowen, he sayde: A wyse manne whan he is rebuked, is therewith not angrye, nor any thynge the prowder, whan he is prey-sed.

FINIS.

¶ LONDINI in ædibus Thomæ Bertheleti typis impressi.

Cum priuilegio ad imprimendum solum.

ANNO. M.D. XLII.

MVSEVM BRITANNICVM


FACE AVT TACE